Evangelical Christendom

"Unum Corpus sumus in Christo."

Sept.-Oct., 1933

"Group Movement" Confusion

FROM time to time EVANGELICAL CHRISTENDOM has sought to focus attention upon new movements in religious life and work inviting the fellowship and co-operation of the Evangelical and Protestant Churches, but affirming no theological basis so as to ensure that their representatives do not proclaim a gospel that is Arian in its presentation of the Deity of our Lord Jesus Christ, His Atoning work for sinners on the Cross, the Person and work of the Holy Spirit, and other vital truths of Christianity. Whatever responsibility has been accepted in virtue of the central position the World's Evangelical Alliance occupies among all Evangelical Churches and Missionary bodies it has ever, we hope, been the aim of its magazine to speak in truth and love of men and movements from whom it has been necessary to differ. At times, when controversy is essential, we may seem to have written severely, and yet if we are contending for our all how jealous we can and must be, even at the risk of misunderstanding, for the maintenance of truth and truths apart from which the Gospel of Christ is emptied of its supernatural authority and power, and He Himself rendered and presented as a Hero, rather than the Saviour from the guilt and consequences of sin. Even the apostle Paul must have disconcerted some and have rendered himself open to misunderstanding when he wrote (Gal. i., 9): "If any man preach any other gospel unto you than that ye have received, let him be accursed." And no gospel is *the* Gospel unless it is founded upon Evangelical facts, and, of course, facts associated with our Lord Jesus Christ, Who is the centre and all of the Evangel. It was on this account that the apostle wrote in his letter to the Christians at Corinth: "I declare unto you the gospel which I preached unto you . . . for I delivered unto you *first of all* . . . how that Christ died for our sins according to the Scriptures." (1 Cor. xv., 1-4).

We desire at all times that EVANGELICAL CHRISTENDOM should be fair and frank all round, and while we cannot open the pages of a bi-monthly magazine to correspondence of a controversial nature, yet we have gladly received and most carefully considered in all four letters concerning a Note in our previous issue entitled, "The Buchmanite Group Movement" (cf. p. 158). None of these communications deals with the theological position of the Group Movement, emphasising more especially the changed lives of those who have come under the influence of its House Parties and other gatherings. Now, any influence that changes lives is valuable to-day, and we do not doubt the testimonies of those who under various influences have found a new outlook which, however, is not necessarily the "new birth." This is proved by the experience of many who have come up against the Group Movement or have come out of it, but who do not wish to say so or give reasons on account of not wishing to be uncharitable. We have had placed before us several instances of "changed" lives resulting from these House Parties; for instance: "Hubby," said one, "I don't now leave the room and slam the door." Said another, "I went home that night and cleaned out my bookselves"; said another, "I am a man again, I have

got control." We might quote others, even the testimony of a business man, "I have learned how to finish my work by Saturday night and do no books on Sunday: the worry has gone." None of these testimonies, desirable as they appear, witness to that change, the great change which compels witness *first of all* to the fact of sin and the experience of a newly found Saviour in the Lord Jesus Christ. We are told (1 John iv., 1) to "test the spirits, whether they are of God," as well as to judge by fruits. We quote the written experience of one who was over three years in the Group Movement, and it is fair to quote it in company with what has already been mentioned. He states, "After three years on the inside I finally severed my connection with the Group out of loyalty to my Lord, for I realised that it is actually far removed from New Testament Christianity." And in the opinion of this writer, we quote from his written statement, the "changed lives" of the Group are nothing more than moral conversions, in no sense corresponding to the New Birth of the New Testament.

On the other hand, positive testimonies are forthcoming which cannot be set aside, as, for instance, that of Bishop Linton, of Persia, who also writes to us, and who, although associated with the Groups, is unquestionable in his witness to the Atoning work of our Lord Jesus Christ. In the light of this communication we desire that it should be distinctly understood that our comments on the Group Movements were not intended to be hostile. It may even be that they will be used of God to the clarifying of a regrettable situation, confusing many, and casting a shadow upon a Movement, if it is of God, which carries great spiritual possibilities. We write fully, freely, frankly. What we think is desirable, especially in view of the immediate work to be undertaken by the Groups in London, is that there should be a frank facing-up to the criticisms of the Groups, and official replies to such enquiries as (1) Doctrine: Will the leader or leaders give authoritative answers as to whether they regard the Bible as the supreme authority for faith and practice, and whether in the faith and witness of the Groups "Christ gave His life as a ransom instead of many"? In other words, do they affirm the testimony of the apostle Paul: "I delivered unto you *first of all* that Christ died for our sins according to the Scriptures"? (2) Sharing: Do the Groups insist on Sharing for all, as the Rev. G. F. Allen teaches in "He that cometh," or do they agree that it is not desirable for all, as Mr. T. W. Pym declares in "Sharing"? (3) Guidance: Do they believe that God guides us by unreasoned impulse in the morning hour as the *normal* means of communicating to us His will? (4) Exclusiveness: Do the leaders believe that others who cannot believe in the leading and practice of Sharing and Guidance can be as true and effective Christians as members of the Groups? These are some only of the questions which are being raised, and silence upon which is causing confusion. In view of the correspondence in *The Times*, and criticisms general elsewhere, we hope for re-assurance on these enquiries. It must not be misunderstood for hostility if earnest and convinced believers at present find it impossible to work with those who hold that you cannot be a true Christian unless you believe what they teach on two fundamental planks in their system, Guidance and Sharing, and throw in your whole lot with them. In the meantime it should not be overlooked that both at Oxford and Cambridge the Gospel of Christ on the old lines is effecting even more than the Groups in changed lives.

We must at all costs affirm that the evidence on which the Gospel of Christ depends is built upon established facts. It is a solemn responsibility for any man or any movement to confuse or suppress them in any way.

Headquarters Notes

THE General Secretary is paying a brief visit to Italy, and will be thankful for remembrance in prayer concerning the special mission which takes him to Rome and other parts.

Missionary Reunions.—A new session of the monthly Missionary Reunions opens at the Alliance House on Thursday, October 19th, at 3 p.m. We shall welcome on this occasion the Rev. Phineas B. Kennedy, Director of the Albanian Evangelical Mission, who is coming direct from America *en route* to Kortcha, Albania, the headquarters of the Mission. It will be remembered that the General Secretary paid a special visit to Albania two years ago, ascertaining facts concerning this Mission which are of outstanding interest and importance. The population of Albania is one million souls, 615,000 of whom are Mohammedans, 200,000 Greek Orthodox, and 100,000 Roman Catholics. If the Albanian Mission should close down there is no other of its kind in the whole of Albania. We hope there will be a large and representative gathering to welcome Mr. Kennedy, who is bringing with him a series of stereopticon slides illustrative of the work of the Mission. On Thursday, November 15th, Miss Mildred Cable, of the China Inland Mission, will speak and exhibit her lantern pictures of her travels, and, we may add, adventures. The Chair will be taken by Rev. W. H. Aldis, Home Director of the China Inland Mission. Other arrangements will be available on October 19th, when the full programme will be distributed.

Visitors at the Alliance House.—We have been privileged to receive numerous visitors from foreign parts during September, some of whom not having been in the Alliance House previously expressed their delight with the surroundings. It is always a pleasure to receive such visits, and the unity which the Alliance represents and furthers, as well as its world-wide work, are expressed thereby. Among countries from which our visitors have come have been Malta, Roumania, Germany, India, and the United States of America.

The Significance of Portugal.—Under Continental Notes we have referred to an important publication just issued by the World Dominion Press, *The Significance of Portugal*, being a survey of the religious situation in Portugal, written by Senor Eduardo Moreira, President of the Portuguese Evangelical Alliance. As we write we are anticipating Senor Moreira's presence in London and at the Alliance House, on a mission which includes the interests of religious liberty in Portuguese Colonial possessions. Our friend will receive a warm welcome, and we know that the interests of Christian unity and the Gospel of Christ in Portugal will be served thereby.

Church Reunion.—From time to time we have drawn attention to the numerous groups or movements directed to the subject of Church Unity. The latest is a movement under the title "Friends of Reunion," and all are familiar with existing movements, such as the World Conference on Faith and Order and the Continuation Committee of the Stockholm Conference on Life and Work. All these movements do some good, fostering international friendships and furthering approach to co-operation in religious and social matters on the part of widely-differing minds and ecclesiastical bodies. It is important, however, that there should be clear understanding of the vital and Scriptural distinction which exists between Church Reunion and Christian Reunion, Church Unity and Christian Unity. The existence of the World's Evangelical Alliance emphasises this distinction. The Alliance, while devoted to the furtherance of Christian Reunion and Unity on the Scriptural basis of Truth and Love, has from time to time found it necessary to raise its voice against proposals for reunion which confuse Reformed and un-Reformed Churches, and seek to make Christian Union and Church

Reunion identical terms. There are signs nearer than the horizon that we are on the eve of a great struggle, it may be a great separation, we trust not, which will determine the true nature of the one Church of Christ for members of the Protestant and Evangelical Churches of this country, and elsewhere. The Alliance, and all Evangelicals affirm that it is union with Christ, and the personal liberty of the individual as regards private judgment that constitutes Church membership, and that all believers so united are one in Him, regardless of party names or denominational distinctions. The pre-Reformation Church interposes Apostolical Succession and views on the Church and Sacraments which are not the mind of Christ or the teaching of the New Testament. The distinction should be seriously regarded and acted upon, especially in the presence of evident desire on the part of many to interpret Christian Reunion in the light of man-made doctrines and practices which have their origin in the invasion of Anglo-Catholic and Roman influences that are non-Christian, and may be even anti-Christian.

Declarations and Manifestoes.—We have been prompted to make these remarks under "Headquarters Notes" owing to correspondence we have received during the past two months asking for the aid of the Alliance to secure signatures to statements on the subject of Reunion, two of which express almost in entirety the position of the World's Evangelical Alliance, a position, we may add, which was taken up by its founders in 1846 and from which it has never departed. In these serious days, when co-ordination of effort and co-operation are so essential, would it not be well to strengthen existing movements rather than start new ones? There are times when independent and concerted declarations or manifestoes may be called for, and the Alliance has always shown itself ready to support all such movements wisely conceived and guided; but in the great issue of Christian Unity we need centrality to-day, a rallying at the centre, and for the sake of Truth in the spirit of Love. For this the Evangelical Alliance lives and labours, and it offers its world-wide fellowship to Churches and Missionary bodies alike for the furtherance of all that Evangelicals and Protestants hold in common.

Universal Week of Prayer.—We have said something under Reunion Notes concerning intensive work which has occupied the summer months at Headquarters in preparation for the Universal Week of Prayer, 1934. The letter of invitation and topics for prayer with home signatures attached will be found on pages 172-175. We append the letter which is now circulating to many thousands of representatives in all parts of the civilised world, and ask that our readers will themselves regard the letter as addressed to them if, as may be the case, no concerted arrangements are being made or to be made in the locality in which they live or work. Please do not fail to write to the London headquarters on any point on which information is desired; and we plead for early steps in making arrangements and applications for programmes etc.

WORLD'S EVANGELICAL ALLIANCE
(British Organisation),
19, Russell Square, London, W.C.1.

Dear Friend, and Brother in Christ,

THE UNIVERSAL WEEK OF PRAYER, 1934.

I am writing to send you early copies of the letter of invitation and the topics of prayer for the Universal Week of Prayer, 1934. As the Week of Prayer always commences with the first Sunday in each new year the forthcoming observance will take place from Sunday, January 7th to Sunday, January 14th inclusive.

You are aware how effectively the true unity of the one Church of Christ throughout the world is made manifest through the Universal Week of Prayer, when Christians, native and otherwise, are drawn together in united supplication, out of which invariably arises fresh witness to the Gospel and widespread revival of spiritual life and activity. You will find that the letter and topics for 1934 endeavour to express something of the gravity of the present world situation, and to utter a call to united prayer and thanksgiving at the appointed time which should unite Christians of every name in this holy and urgent task.

We owe much to those who annually co-operate in arrangements to ensure local united gatherings for prayer. Such organisation must necessarily wait upon hearty response from home and foreign representatives. It is important that *early* arrangements should be made. If, in some places, it is not found possible to organise united gatherings arrangements can be made for the Week to be observed so as to help to kindle unity, and at least to ensure the use of the daily topics in public and private worship.

May I draw your special attention to the enclosed leaflet giving suggestions for local

organising. I hope we may rely upon your personal co-operation to effect local arrangements so that the Universal Week of Prayer in January next may unite as "all one in Christ Jesus," believers of every denomination in mutual praise and prayer. Should you be unable for any reason to act personally, will you very kindly ensure that this letter and the enclosures are handed to a responsible organiser? Much depends upon this, and I beg that you will not, for any reason, allow local arrangements to go by default. Attention is also drawn to the Order Form for the necessary literature, which should be returned as soon as possible. Please do not fail to let us know if there is any way in which we can further help you.

Yours in the fellowship of the Gospel of Christ,

H. M. GOOCH
(General Secretary).

We desire on behalf of the Council of the Alliance to express warm thanks to Dr. S. W. Hughes in preparing the following appeal to the six hundred or more Free Church Councils in this country urging their co-operation with the Alliance:

NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES INC.
Memorial Hall, Farringdon Street,
London, E.C.4.

Dear Friend,

UNIVERSAL WEEK OF PRAYER, 1934.

The great need of the Churches, and of the World, is Prayer. Great expectations are centred in the Universal Week of Prayer, 1934 (January 7th—14th), the Programme for which should commend the fervent response of all Christian people. In our co-operation with the Alliance we very earnestly commend this appeal for simultaneous prayer.

The World's deep, restless need will only be met as our prayers unite us in that Christian Evangelism which, in its New Testament simplicity and power, remains the one hope of mankind. I am therefore appealing to our Councils and Churches to give their utmost support to the World's Evangelical Alliance in their organisation of this great Fellowship of Intercession, in accordance with the "suggestions" enclosed.

Yours faithfully,

S. W. HUGHES.

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the courage and faith of those who one hundred years ago brought about the abolition of slavery in British possessions, and for those in foreign parts who are working towards its total abolition.

For the awakening both in Spain and Portugal to the need for co-ordination of Evangelical interest and a united front in the work of Evangelisation.

Surely we ought to render personal thanksgivings for the wonderful summer, ensuring a bountiful harvest, and new physical strength to workers everywhere, including the harvest-field in which those engaged are reaping and storing for eternity.

LET US PRAY—

For blessing upon preparations in local centres, at home and abroad, for the united observance of the Universal Week of Prayer.

That this and all the varied work of the World's Evangelical Alliance may continue to have God's blessing upon it; also that its primary efforts to "keep the unity of the Spirit" may be still more widely recognised and supported.

For the Protestant Churches of Germany, and for those who under the present *régime* may be suffering from restrictions upon liberty of conscience and the law of love.

We should pray also for British nationals engaged in spiritual work in countries of Central and South Eastern Europe, that in perplexity and under the strain of current events they may be given courage, guidance, wisdom, and new zeal in their work.

That localised efforts for the maintenance of religious liberty in Italy, parts of Africa, and South America may be successful. Let us pray also that conditions on the Island of Malta may under God become favourable to the circulation of His Word among the Maltese.

That new movements bearing the Name and wearing the garments of Salvation may be guided by the Holy Spirit, so that Conviction of Sin, Confession and Conversion may rest primarily upon the Atoning work of Christ upon the Cross, and not upon human aids.

That the new session of Missionary Reunions, opening at the Alliance House on October 19th, may be under the guidance of the Holy Spirit and of practical use to the work of Missionary bodies at home and abroad. "Believe ye that I am able to do this?"—"Yea, Lord."

The Universal Week of Prayer, 1934

By F. H. HAWKINS, LL.B.

Chairman of the Conference of British Missionary Societies and
Foreign Secretary of the London Missionary Society

We kneel, how weak! we rise, how full of power!
Why therefore should we do ourselves this wrong
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is Prayer,
And Joy and Strength and Courage are with Thee!

Trench.

As Chairman of the Conference of the British Missionary Societies may I call attention to the Universal Week of Prayer in January, 1934, and urgently appeal to all Missionary Societies, to all workers for the extension of the Kingdom of God, both at home and abroad, to use every endeavour to secure an even wider observance of this week of Intercession.

"Ask, and it shall be given you." It is the Lord who speaks. He invites us to ask, and promises to answer. And "He is faithful that promised." It *shall* be given you! But we must first ask. That is the condition of the promise. Let us all enquire of ourselves how do we ask. Are we always in earnest about it? Do we continue steadfast in prayer? Do we "pray always, and watch thereunto with all perseverance?" Do we "ask in faith, nothing doubting?" Do we "ask in prayer, believing?" Do we really know what intercessory prayer is? Have we so entered into the spirit of our Lord's wonderful prayer in the seventeenth chapter of John's Gospel, that we can pray for our missionaries as He prayed for His Apostles? Do we pray as Jesus prayed? And, "being in an agony He prayed more earnestly, and His sweat became as it were drops of blood falling down on the ground." Have we agonised in prayer like that? Have we felt the passion for souls? Have we felt the "intolerable craving" shiver throughout us "like a trumpet call?"

"Oh! to save these! to perish for their saving!
Die for their life, be offered for them all!"

How wonderful are Christ's promises to those who pray earnestly without ceasing! Let me remind you of some of them. "Everyone that asketh receiveth." "Whatsoever ye shall ask in My name that will I do." "Ye shall ask what you will, and it shall be done unto you." "All things whatsoever ye ask in prayer, believing, ye shall receive." "If ye shall ask anything in My name I will do it." He is able to do exceeding abundantly above all that we ask or think. Before we call He will answer, and while we are yet speaking He will hear. Do we really believe this with all our hearts? "Ask and it shall be given you."

If we believe this we shall know what it is to kneel in weakness, and to rise in power, and to be "always strong," and to realise the Joy and Strength and Courage of which Trench speaks. Those lines of his were once called to my remembrance by a missionary in Central China, and they came to me as a veritable message from God. I may remind you all of the Joy and Strength and Courage which are with God, and which He gives in full measure to those who kneel in weakness believing that He answers prayer. Let each one of us begin 1934 realising that "with us is Prayer and Joy and Strength and Courage" are with Him.

First, then, there is the Joy which comes to those who pray believing that God will answer. To them is given the "joy unspeakable and full of Glory." And what a difference it makes to our service, if it is permeated with exuberant joy.

Do we always realise the power in service which Joy in our work gives us? This joy comes to those who kneel in weakness, and ask believing that they will receive. They shall indeed rise in power and know the joy of service, the joy of sacrifice, and the joy of a full and glad surrender.

Next there is the Strength which comes to those who pray believing that they will receive. God links joy and strength together. "The joy of the Lord is your strength." Every one of us has experienced the wonderful accession of power which is

thus vouchsafed. The first condition of this gift of strength is that we realise our own weakness, and feel our absolute dependence upon God. He is able to supply all our need if we ask. Let us again remind each other that He is able to do exceeding abundantly above all that we ask or think. If we trust Him utterly, however weak we may be when we kneel, we shall rise full of power and be "always strong." "As our days so shall our strength be." Our weakness will be linked on to His almighty power, and nothing will be impossible unto us. "They that wait upon the Lord shall renew their strength! They shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

And lastly there is the Courage which comes to those who realise that with them is Prayer. God links strength and courage together. "Be strong, and of a good courage, that thou mayest have good success whithersoever thou goest." Those who pray feeling quite sure that God will answer are those who will live their lives courageously.

Courage begets Confidence, and on this note I will close. In the face of the awful need of the heathen world, the apparent apathy of the home churches, and our own unfaithfulness, are we not too often depressed and cast down? When such times come let us seek the confidence which is the outcome of Courage. We do not always bring our imagination sufficiently into our work. We do not always realise that we are serving—not a dead Christ, but a living Christ—a risen and glorified Christ—a Christ who is certain to conquer. "When the strife is fierce, the warfare long," let "the distant triumph song" steal on our ears, and then our hearts will be brave again and our arms strong. Let us with the eye of faith see the breaking of the "yet more glorious day" when "from earth's wide bounds, from ocean's farthest coast" the countless host will stream in "through gates of pearl." And when we have seen that glorious vision let us remember that we are called to be co-workers with Christ to bring it about, and let us re-consecrate ourselves to Him and to His service. Then in Joy and Strength and Courage we shall go forward conquering and to conquer. "Ask and it shall be given you."

[Some Suggestions for local Arrangements for the Universal Week of Prayer will be found on page 182.]

"Christ hath merited righteousness for as many as are found in Him. And in Him God findeth us, if we be faithful, for by faith we are incorporated with Him. Then, although we be in ourselves altogether sinful and unrighteous, yet even the man who is in himself impious, full of iniquity, full of sin; him being found in Christ through faith, and having his sin in hatred through repentance, him God beholdeth with a gracious eye; putteth away his sin by not imputing it, taketh quite away the punishment due thereunto, by pardoning it; and accepteth him in Christ Jesus, as perfectly righteous, as if he had fulfilled all that is commanded him in the Law; shall I say more perfectly righteous than if he himself had fulfilled the whole Law? I must take heed what I say, but the Apostle saith, 'God hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him.' Such are we in the sight of God the Father as is the very Son of God Himself. Let it be counted folly, or frenzy, or fury, or whatsoever. It is our wisdom, and our comfort: we care for no knowledge in the world but this, that man hath sinned, and God hath suffered: that God hath made Himself the sin of men and that men are made the righteousness of God."

BISHOP HOOKER. (Sermon on "Justification").

Unum Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1934

Sunday, January 7th, to Sunday, January 14th, 1934

(INCLUSIVE)

FOREWORD

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily during this Week, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 7th, on the texts suggested for this purpose (see page 174). They are also asked to urge their congregations to attend the local united Meetings during the Universal Week of Prayer.

Please forward a brief report of Meetings held and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all who call upon God through the Name of the Lord Jesus Christ.

BRETHREN IN JESUS CHRIST,

Once again the Week comes round when Christians the world over are called to unite together in Prayer.

When we cast our minds back to the conditions which preceded the Great War, we realise that we are living to-day in a wholly different world. Let us in preparation for drawing near to God take note of some of the facts about the world in which we find ourselves, in order that they may furnish the setting for our prayers and give them a reality they would otherwise lack.

The old securities have in large measure gone. The established order of society has received a rude shock. The question in men's minds is whether the whole economic order by which modern civilisation is maintained may not collapse. We have all looked into the abyss. Multitudes have been engulfed in it.

There is throughout the world a widespread decay of religious belief. Both among intellectuals and among the masses multitudes have abandoned belief in God. The open and unabashed denial of God by Communism is only the culmination of tendencies that have long been at work in western civilisation.

The loss of religious faith has been accompanied by a lapse into moral chaos. Men find themselves left without anything that can put a check on their pursuit of power and of pleasure. Life has for many lost the sense of the eternal.

Since the heart cannot remain empty of an object of worship, we are witnessing the birth of new movements like Communism and Nationalism, inspired with a religious fervour, claiming the devotion of men's whole being and offering by the heroism and sacrifice which they call forth a searching challenge to Christianity.

Notwithstanding all this, the Christian need not fear though the earth be changed. The great certainties of God and Christ remain.

There is much around us which may call forth thankfulness. Men and women are being won for Christ. New movements are being born of the Spirit. New discoveries are being made of the relevance of

Christian truth to the present conditions. The gravity of the situation is compelling people to think, and awakening a new sense of need. Trial is bringing out in many instances what is best in men and women.

Yet we must recognise with shame and penitence how utterly inadequate is the witness of the Church to the demands and needs of the present situation. The burden of our prayers must be for a revival of the spiritual life and power of the Church on a scale greater than we have yet dared to envisage. But a revival in God's way, not ours—in a way, it may be, wholly contrary to our preconceived ideas and expectations. New spiritual life is born when men in God's presence dare to face reality. Our prayer, if we are in earnest, must be that we may be brought face to face with the fundamental realities of life to-day, that every illusion may be rent from our souls, that as those who have looked at life naked and unafraid and met God in Christ at the heart of it, we may be able to speak to men with authority and to confront them with the necessity for a real decision.

We are,

Yours in the Fellowship of the One Spirit,

(*Signed*)

WILLIAM EBOR, *Archbishop of York.*
CHARLES F. ARMAGH, *Archbishop of Armagh and Primate of all Ireland.*
JOHN DUBLIN, *Archbishop of Dublin.*
A. F. LONDON, *Bishop of London.*
E. W. BIRMINGHAM, *Bishop of Birmingham.*
PERCY BLACKBURN, *Bishop of Blackburn.*
ALFRED BRADFORD, *Bishop of Bradford.*
C. S. BRISTOL, *Bishop of Bristol.*
HENRY CHELMSFORD, *Bishop of Chelmsford.*
LEONARD ELY, *Bishop of Ely.*
JOHN GUILDFORD, *Bishop of Guildford.*
LISLE HEREFORD, *Bishop of Hereford.*
CYRIL LEICESTER, *Bishop of Leicester.*
J. A. LICHFIELD, *Bishop of Lichfield.*
NUGENT LINCOLN, *Bishop of Lincoln.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
GUY MANCHESTER, *Bishop of Manchester.*
HAROLD NEWCASTLE, *Bishop of Newcastle.*
B. NORWIC, *Bishop of Norwich.*
THOMAS OXON, *Bishop of Oxford.*
CLAUDE PETRIBURG, *Bishop of Peterborough.*
NEVILLE PORTSMOUTH, *Bishop of Portsmouth.*
ARTHUR RIPON, *Bishop of Ripon.*
MARTIN ROFFEN, *Bishop of Rochester.*
W. G. ST. EDM. & IPSWICH, *Bishop of St. Edmundsbury & Ipswich.*
ST. CLAIR SARUM, *Bishop of Salisbury.*
LEONARD H. SHEFFIELD, *Bishop of Sheffield.*
WILLIAM SODOR & MAN, *Bishop of Sodor & Man.*
RICHARD SOUTHWARK, *Bishop of Southwark.*
HENRY SOUTHWELL, *Bishop of Southwell.*
JAMES WAKEFIELD, *Bishop of Wakefield.*

ARTHUR WORCESTER, *Bishop of Worcester.*
D. L. ST. DAVID'S, *Bishop of St. David's.*
JOHN GLASGOW & GALLOWAY, *Bishop of Glasgow & Galloway.*
JOHN F. CASHEL, *Bishop of Cashel.*
JAS. CLOGHER, *Bishop of Clogher.*
CHARLES CORK, *Bishop of Cork.*
J. IRVINE DERRY, *Bishop of Derry.*
H. V. LIMERICK, *Bishop of Limerick.*
GODFREY OSSORY, *Bishop of Ossory.*
WILLIAM TUAM, *Bishop of Tuam.*
L. MACLEAN WATT, *Moderator of the Church of Scotland.*
CHAS. C. GOODLET, *Moderator of the General Assembly of the Presbyterian Church of England.*
F. LUKE WISEMAN, *President of the Methodist Church.*
H. ELVET LEWIS, *Chairman of the Congregational Union of England and Wales.*
R. ROWNTREE CLIFFORD, *President of the Baptist Union of Great Britain and Ireland.*
ARTHUR WARD, *President of the Board of the Moravian Church.*
T. ELLIS THOMAS, *Chairman of the Welsh Congregational Union.*
EDWYN EDMUNDS, *President, Baptist Union of Wales & Monmouthshire.*
PETER HUGHES GRIFFITHS, *Moderator of the General Assembly of the Presbyterian Church of Wales.*
ARTHUR W. DAVIES, *President, Welsh Methodist Assembly.*
WM. CORKEY, *Moderator of the Presbyterian Church of Ireland.*
JAMES LOCKHART, *President of the National Council of Evangelical Free Churches.*
S. W. HUGHES, *Secretary, National Council of Evangelical Free Churches.*
W. LEWIS ROBERTSON, *Moderator of the Federal Council of the Evangelical Free Churches of England.*
A. H. WILKINSON, **JOHN R. TEMPLE**, *Secretaries, British and Foreign Bible Society.*

G. A. FRANK KNIGHT, *General Secretary, National Bible Society of Scotland.*
R. W. ISAAC, *Secretary, Church Pastoral Aid Society.*
W. WILSON CASH, *General Secretary, Church Missionary Society.*
R. MERCER WILSON, *General Secretary, Religious Tract Society.*
F. H. HAWKINS, *Foreign Secretary, London Missionary Society.*
W. J. NOBLE, *General Secretary, The Methodist Missionary Society.*
CHAS. E. WILSON, *Foreign Secretary, Baptist Missionary Society.*
W. H. ALDIS, *Home Director, China Inland Mission.*
DANIEL H. C. BARTLETT, *Hon. Secretary, Bible Churchmen's Missionary Society.*
EDMUND S. CARR, *Hon. Secretary, Zenana Bible and Medical Mission.*
A. J. MORTIMORE, *Clerical Secretary, Church of England Zenana Missionary Society.*
GEORGE L. BRANDER, *Convener, Foreign Mission Committee of the Presbyterian Church of England.*
DAVID C. HAMILTON, *Secretary, South Africa General Mission.*
BERTRAM JONES, *General Secretary, South American Missionary Society.*
A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*
C. H. GILL, *Secretary, Church Missions to Jews.*
FRANK J. EXLEY, *Secretary, British Jews' Society.*
JAMES KELLY, *General Secretary, World's Sunday Schools Association.*
ROBT. C. MACKIE, *General Secretary, Student Christian Movement of Great Britain and Ireland.*
F. J. CHAMBERLAIN, *General Secretary, National Council of Y.M.C.A.*
CONSTANCE M. WALDEGRAVE, *National President, British Y.W.C.A.*
W. R. OWEN, *General Secretary, Christian Alliance of Women & Girls.*
DICKINSON, **H. W. FOX**, *Hon. Secretaries, World Alliance for International Friendship through the Churches.*
EDWARD J. HIGGINS, *General, Salvation Army.*

R. C. HART DYKE, *Hon. Treasurer and Chairman of Executive Council.*
W. TALBOT RICE, **J. CHALMERS LYON**, *Hon. Secretaries.*
HENRY MARTYN GOOCH, *General Secretary,*
WORLD'S EVANGELICAL ALLIANCE (*British Organisation*),
19, RUSSELL SQUARE, LONDON, W.C.1.

N.B.—The above are to be regarded as representative of many whose signatures would appear on this invitation were it not for reasons which do not affect the œcumenical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is circulated for signature and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

UNIVERSAL WEEK OF PRAYER.

Topics for Universal and United Prayer

Sunday, January 7th, to Sunday, January 14th, 1934

SUNDAY, JANUARY 7th, 1934

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES:

"The Divine Judgment" (*Romans i.* 18, 24, 25; *ii.* 1; 1 *Peter iv.* 17).
"Fear and Faith" (*Mark iv.* 40; *Psalm xxvii.* 3; *cxii.* 7).
"Our Need of Repentance" (*Mark i.* 15; *Matt. xviii.* 3).

MONDAY, JANUARY 8th, 1934

THE NEED OF THE WORLD

THANKSGIVING—That God reigns.
That the future is in the hands of One Whom we can absolutely trust.
That through His judgments God is calling men to repentance.

CONFESSION—The self-sufficiency of the modern world.
Man's confidence in himself.
Man's rebellion against God and open denial and rejection of Him.

REQUEST—That God may have pity upon His creation, and save the peoples of the world from their blindness and hardness of heart.
For the grace of repentance and for more living faith in the Lord Jesus Christ.
For those who in these times of confusion and perplexity are bearing the burdens of public responsibility.

SCRIPTURE READINGS—Psalm xcvii. Romans i. 18-32. Luke i. 67-80. Hosea xiv.

TUESDAY, JANUARY 9th, 1934

THE CHURCH UNIVERSAL

THANKSGIVING—For its preservation and transmission of the Gospel.
For its fellowship.
For its inclusion of members of all nations and races.
For the saints it has nourished.

CONFESSION—Its lack of the sense of the eternal and its consequent failure to utter a commanding message
Its lack of understanding of the modern world and its resulting inability to confront men with the necessity for regeneration, and complete surrender to Christ as Saviour, Lord, and King.

REQUEST—For grace to hear and to recognise God's word for our time.
For deliverance from bondage to the past, and for grace to move forward with the unknown future in the spirit of fearless adventure.

SCRIPTURE READINGS—Eph. iii. Jer. ii. 4-13. Luke xii. 35-40.

WEDNESDAY, JANUARY 10th, 1934

NATIONAL AND INTERNATIONAL LIFE

THANKSGIVING—For the labours and achievements of past generations and the heritage they have transmitted.
For the mutual enrichment of peoples through their different national traditions.

EVANGELICAL CHRISTENDOM

CONFESSION—The prevalence of suspicion, distrust, and enmity, and of national self-assertion and selfishness.
The tendency to destroy social unity through recourse to violence.
REQUEST—For a new vision of the true meaning and end of human life.
For a new birth of the spirit of prophecy.
For those who are called to guide the national life and to take counsel in international affairs.
SCRIPTURE READINGS—Psalm xcvi. Eph. ii. 11-22.

THURSDAY, JANUARY 11th, 1934

THE ECONOMIC LIFE OF THE WORLD

THANKSGIVING—For God's gifts in the products of the earth and the work of man's hands.
For the multiplying discoveries of science and the possibilities they open up of increasing freedom and welfare for mankind.
CONFESSION—The sins of our economic life.
Its lack of brotherliness and love.
The failure of the Church to Christianise the economic order.
REQUEST—That Christian people may be given a new understanding of their responsibilities in the economic life of the world.
That workers in the scientific field may carry out their tasks for the love of God and consecrate their gifts to Him.
That wisdom, insight and courage may be given to economists and statesmen in their endeavour to solve the economic problems of the world.
For the multitude of the unemployed.
SCRIPTURE READINGS—Gen. i. 24-31. Mark x. 23-27. Luke xii. 13-21.

FRIDAY, JANUARY 12th, 1934

THE WORLD-WIDE CHRISTIAN MISSION

THANKSGIVING—For the growth and expansion of the Church throughout the world.
For new spiritual movements and the awakening of fresh life.
For the devotion and faithfulness of missionaries.
CONFESSION—The inadequacy of our efforts in measure and in quality.
The narrowness of our vision.
The feebleness of our faith.
REQUEST—For those who labour in Christ's Name—
In home missions,
Among the Jews,
In Japan, Korea, China, India, the Near East,
In Africa, South America, and the Southern Pacific,
In Russia.
For the raising up of new workers and their equipment with all natural and spiritual graces.
SCRIPTURE READINGS—Romans x. 12-18. xv. 30-33. Eph. i. 15-23.

SATURDAY, JANUARY 13th, 1934

THE FAMILY AND YOUTH

THANKSGIVING—For the divine institution of the family.
For the continued re-birth of the world in each succeeding generation.
For the generosity, adventurousness and hopefulness of youth.
CONFESSION—The lack of understanding of youth.
Acquiescence in conditions that destroy the life of the family.
REQUEST—That the divine meaning of the family may be apprehended anew by mankind.
That a new vision of Christ Jesus as Lord and Saviour may come to the youth of the world.
For all professors, teachers, and workers among youth.
SCRIPTURE READINGS—Mark x. 1-16. Matt. xviii. 1-14. Joel ii. 23-32.

In many places, on Sunday, January 14th, special Sermons will be preached on Christian Unity, with corresponding arrangements for united Communion.

Between Andes and Atlantic

By KENNETH G. GRUBB

(The information in this article is largely from an Address delivered at one of the monthly Missionary Reunions at the Alliance House, which re-open on October 19th).

THE modern world is increasingly aware of Latin America. Not so many years ago a dispute between Bolivia and Paraguay or Peru and Colombia would have passed without recognition in Europe. To-day it sets Geneva by the ears. White papers are issued, other papers are called for; and newspapers are interested; while munition manufacturers bestir themselves from the unsatisfactory narcotic of the Disarmament Conference.

The modern menace to the structure of civilisation is no less real in Latin America than elsewhere; and the collapse of the economic scaffolding has but served to reveal the inherent weakness of the edifice. There is in that continent no affirmative and coherent view of life, acceptable among the people, which will give some intelligibility to the riddle of human existence. The Roman Catholic Church, while maintaining for the masses the attraction of the pageant, has lost her hold on many of the better and more progressive elements. A progressive secularisation is paralysing the original vitality of idealism; and even the sense of destiny found often among the Latin Americans is not sufficient to dispel a conviction of disillusionment. The continent is, to borrow a phrase from Matthew Arnold, between two worlds, the one dead, the other waiting to be born.

The Evangelical Churches and Missions in Latin America exist to make some attempt to reveal to the people that other world, a world of spiritual values where the salvation of man is the free gift of God, and the word of the Scriptures the revelation of Christ. In so doing they have to meet fanaticism, superstition, gross materialism and the dissemination and preaching of error. But believing that the best corrective for the preaching of foolishness is the foolishness of preaching, they have been enabled to hold on their way by Divine power, seeking ever to present the positive aspects of the Gospel of Christ. It is a mistake to suppose that the attitude of evangelism in Latin America is polemic rather than constructive. It is necessary and sometimes important to undertake controversy. But often to let sleeping dogs lie is as convenient as to reverse the procedure and let lying dogs sleep.

The progress of the Gospel of Jesus Christ as it is recorded in the Scriptures has been greatest in Brazil. Many of those who were present at the World's Sunday School Convention in 1932 at Rio de Janeiro were impressed with the vitality of the Brazilian movement. The leading churches of Brazil are all self-supporting, and they govern their own affairs with a natural competence which is itself an effective answer to the alleged incompatibility of Protestantism with the Latin American character. The evangelical community of Brazil may be estimated at some three-quarters of a million, a figure to which the presence of immigrants and the receptive character of the Brazilian mind have alike contributed. In Argentina progress has not been so great and the exoticism of the movement has been more apparent. But secularism in Argentina is strong and its glittering but barren sands are apt to absorb the refreshing currents of the religious life. On the west coast progress has been greatest in Chile, while in some of the smaller republics, notably Bolivia and Ecuador, it is difficult to draw anything but a somewhat depressing picture.

In Mexico the activity of foreign-born evangelists is seriously limited by legislation, which applies also to the dominant church, while in some regions religious ministers of any creed are limited to one in 50,000 or even one in 100,000 persons. Notwithstanding, the Evangelical Churches of Mexico are numerically not to be

despised, and, as in Brazil, in their membership are to be found some of the outstanding personalities of the community. The progress achieved by the preaching of the Gospel in some of the small republics of Central America, notably Guatemala, is very remarkable; in fact, there are regions in which it might almost be said that revival conditions are obtaining.

For the Christian, nationalism is as much a force to be reckoned with as rationalism, and it is growing in Latin America. Mexico is an example, but the restrictions in Venezuela are even more severe on the foreign priest or evangelist; and in Colombia there exist special regulations in this direction. Such restrictions are a direct result of the nationalist spirit as it comes in forcible opposition to the arrogant supra national claims of the Vatican. The dominant church herself suffers in this process and Papal alarums and excursions have been many. But governments have been within their rights and "third degree" methods have had no counterpart in their action, as one would infer from certain allegations. To those who sometimes stoop to become persecutors, equality of right appears as persecution. But it is natural that from the Eternal City should come the eternal protest.

Evangelical work, being in many parts still in the hands of foreign missionaries, is apt to suffer in the process. But evangelicals in Latin America have always complied with the law without a deal of bother or blather. Seeking themselves to be in living touch with a Higher Power, they subject themselves to the higher powers which are ordained of God. And the missionaries perceive, or should perceive, that the present tendencies stress the need for working so as rapidly to put themselves on the "dole." Unemployment is the goal of the missionary; and the modern trend will hasten, perhaps in some parts unduly, the transference of responsibility to the national churches, while in others the rôle of the strategically-placed missionary will gradually change. Instead of a barrister pleading his cause before the bar of the nation, he will become a solicitor instructing and counselling his colleagues who will appear in the great court of public opinion. Instead of himself advancing into the beyond he will stir up the existing churches to such achievement. But the full realisation of these implications is as yet very distant.

Evangelicals in Latin America are everywhere in a minority. That, having in view the ethical demand of the Gospel message and the historical circumstances of the case, is not unnatural. But it may confidently be said that the minority has achieved its majority. It has had an influence in many ways on the community at large. The quality and nature of its preaching, its extensive use of the Bible and promotion of literacy, and the standing and character of its ministers, have in many cases compelled a revision of values within the dominant church.

Sectarianism is an evil within the ranks of Latin American evangelicals which is not of their creation. In presenting the Gospel to these republics we have certainly avoided putting all our eggs into one basket; and the crowing of the Presbyterian cock is as much heard in the land as the clucking of the Baptist hen. This, of course, was inevitable from the start, and the undenominational missions, with the best will in the world, have done little more than found sects in their own image and likeness. They could hardly be expected to have done otherwise. To this must be added the rapid growth of movements such as Seventh-Day Adventism and Pentecostalism, which, however, have in some regions made a notable contribution to general evangelical progress. But in others the growth of such movements is parasitic. To borrow a simile from a vulgar but expressive rhyme, they are the little fleas taking their little bites from the backs of the big ones. This is regrettable. The inherent unity of the invisible Church is readily intelligible to the Protestant mentality; but we should not forget that to the Roman Catholic visible unity is the ultimate seal of valid authority in Church and State.

I think it is true to maintain that in some regions the work has become canalised in institutions to the detriment of the operation of the free Spirit of Christ among the masses. Generalisation about institutions is, however, as dangerous as generalisation as an institution. As always, a great deal depends on the personal factor. The essence of the Gospel can only be incarnate in a life, not in an institution, but if such institutions really produce such lives, their

contribution to the work as a whole is a vital one. Too often, however, the necessity of providing adequate personnel for our large educational institutions has meant a depletion of the potential forces that otherwise might have been available for evangelisation.

I do not think it implies a fair comparison with the rest of the world to call South America "the neglected continent," as is so often done. In any event distinctions are necessary. It would not be difficult to name some half-a-dozen churches in Brazil, any of which would be found to contain more communicant members than are to be identified in all Bolivia or Ecuador. Yet in these latter countries, although there is a real need of missionaries, on the basis of a world-comparison there is not a deficiency of workers. But progress is slow and those difficulties which are inherent in the situation numerous. The missionary ebb-and-flow is constant and continuity of service difficult to secure. Mr. Ritchie, of Peru, has shown that of 291 persons who, between 1822 and 1925 went to Peru as missionaries, only 25 remained ten years or more. Climate has a good deal to do with this, but the organisation and method of some of the missions leave much to be desired.

But I do not think this slow progress is due to neglect. We have to remember that although the large denominational missions of England have fought shy of Latin America, those of the United States have not been slow to spend money and send men. The absence of an outstanding undenominational mission, such as the China Inland in China, or even of the importance of several of those which work in Africa, has been regrettable. It has meant a lack of cohesion and concerted effort among those elements which often supply a high degree of evangelistic enthusiasm. On the whole, however, the slow progress in such regions as those named, is more to be attributed to the difficulty of the task and the absence of response among the people in the country parts often fanatical and backward. This would indicate that the real need is for prayer rather than sending out new foriegn workers; for more extended co-operation among the existing groups and for the more intensive exploitation of new lines of evangelistic approach.

The contribution which the Christians of Great Britain have made to the evangelisation of Latin America is by no means insignificant. The South American Missionary Society for nearly a hundred years has carried on a persevering and successful work among the Indians of the interior and in the south of the continent. The best achievements of the Evangelical Union of South America are to be sought in Peru, an exceedingly difficult field. These are the leading societies maintaining missionaries. The work of the British and Foreign Bible Society and the National Bible Society of Scotland, particularly the former, has been of incalculable importance. As education spreads and illiteracy diminishes, their "parish" becomes progressively larger. The work done by the Bible Societies is of incomparably greater value than the campaigns for free distribution of the Scriptures. Nearly all the British societies co-operate in the Missionary Fellowship for Central and South America. The Fellowship meets regularly under the chairmanship of the Rev. R. Kilgour. A little book published with its authority, "South America the Land of the Future," gives a picture of the region as a whole and its special problems. Great Britain has contributed not a few interesting personalities to the South American Field. Thomson and Kalley among the early pioneers, W. Barbrooke Grubb and W. Case Morris among those who have recently passed on, are among them, not to mention the names of some who are with us to-day, and whose work is of more than ordinary significance.

I am sanguine about the future. In the revision of values which is taking place in the thought of South America to-day, evangelism has nothiug to lose if it is permeated by the Spirit of Christ. The permanency of the Gospel message resides in its spiritual excellence; its achievement in its reversion to the Cross. An emasculated evangel will soon lose its dynamic impetus, but the Person and Word of Christ have an immortality of influence. There need be no fear that the candle which has been lit in Latin America will ever be put out. The Kingdom of Jesus Christ is an everlasting Kingdom. There is always that which is divinely great in the appeal and scope of the Gospel of Salvation. It remains to extend its proclamation to the remotest provinces of that vast region.

The Religious Situation in Italy

By Rev. A. G. MACKINNON, M.A., D.D.
(Minister of the Scottish Presbyterian Church in Rome)

THE religious situation in Italy, important as it is to the country itself, has a world significance. The man who has shaped New Italy has impressed his ideas and will on a nation by a strength of character and determination whose influences reach beyond his own land, and naturally everything he does has an interest for all. Therefore, those who watch this new force in European politics may well ask what effect it is to have on religion.

Mussolini has steadfastly maintained the importance of religion to the State. He has insisted that it shall be taught in the schools. As to its form and doctrine, he has permitted some liberty. Even the best drafted scheme has its loopholes. Recently the Waldenses had such an instance. In their collegiate school in Turin, Roman Catholic children are admitted, and the Roman Catholic Church urged the claim that priests must be on the staff. What a curious anomaly it would be if a Protestant college had to have Roman Catholic teachers! The question caused much anxiety, but, fortunately, common sense ruled, and the claim was disallowed. A similar situation arose in the case of the crucifix. This sign of faith had been ordered to be hung up in every school. The Waldenses naturally objected, and their Moderator had to confer with Mussolini himself before it was permitted to substitute a picture of Christ for the crucifix in Protestant schools. The one generally chosen is a picture of Thorwaldsen's Christ, with the words, "Come unto Me." Mussolini personally consented to this representation of our Lord.

FULL LIBERTY FOR ALL FAITHS

Perhaps it is best at this point to quote the words of Mussolini when he introduced the famous Concordat: "There is no reason to fear that what has been agreed upon will bring back the Middle Ages in Italy, and all the old conditions which modern times have eliminated for ever. It will neither resuscitate a privileged ecclesiastical tribunal, nor the right of sheltering fugitives from justice, nor the power of mortmain, nor does it suppress the liberty of conscience and of worship.

"No one has asked to restore the old things which are gone for ever, to revive the institutions of other times, which are inconsistent with the spirit of modern civilisation, which the Catholic Church, however, has shown itself to have assimilated, and in its marvellous spirit of adaptation to have fully understood.

"In the Concordat there is assured to the Catholic Church the free exercise of its own spiritual power, and there is conferred on it besides a position of special privilege owing to the fact that the Catholic religion is the official religion of the State. But the full liberty for the practice of other faiths, allowed in the State, and the equality of citizens before the law, whatever may be their religion, cannot be in the smallest degree interfered with. Special laws will guarantee in a tangible way the free exercise of every religion when that is not contrary to public order or good citizenship.

"It is clearly stated in the Concordat that in consideration of the sacred character of the Eternal City, the episcopal seat of the Supreme Pontiff, the centre of the Catholic world, and the goal of its pilgrimages, the Italian Government will make it its duty to prevent in Rome everything which might be in opposition to its sacred character. But that does not mean that Rome must remain closed to the current of new ideas or the advancement of modern thought: she who has been, and must still be, the mother and standard-bearer of civilisation. It is only desired to defend its inherited sacred character."

THE POPE'S CLAIMS

How have these words of Mussolini been fulfilled? The Concordat became law in 1929, and there has been time to judge of its results. In one sense the Pope has been put out of Italy, and confined to his own little kingdom of a square mile; but quality, not quantity, is what he asks for in his new

realm. He now boasts that he is a sovereign, and he claims as his subjects over three hundred million, the members of his Church in every land. He also insists on royal rights, and his claims as a king may yet prove awkward. Within the confines of the Vatican he has a miniature State, with its microcosm of an army, and the dignity of a court. His railway links him with all the countries of Europe, and, though he has not yet moved abroad his presence in any country at an inopportune moment might prove an upsetting factor. Italy may have got rid of him in one sense, but he is too close, and she is too much under his shadow not to feel his power.

Therefore it is not strange if the Concordat, like a marriage, has resulted in tiffs. The biggest one was over the child. "Train up a child in the way he should go, and when he is old he will not depart from it." Mussolini and the Pope have been graduating in the wisdom of Solomon. Both have taken to heart the truth of that old text. The struggle for the child in Italy also reminds us of that Solomon scene, when two mothers claimed the same infant. Solomon settled the matter by offering to cut the child in half, and so revealed the true mother. State and Church have both laid hold of the child, and neither will let go. Is dismemberment to be the only result? Is the child to be torn between rivals?

The Roman Catholic Church would be going back on its age-long principles if it yielded the children; while Fascism, whose youthfulness is one of its strengths and charms, has wisely brought the nursery within its fold. The Church of Rome takes long views, and reckons centuries as decades for its purposes. It is content to gather in the children and await the harvest of maturer years. Wise in its generation, it secretly welcomes mixed marriages for the sake of securing the children. Its size and influence to-day are partly the result of this Solomon shrewdness. A bear robbed of her whelps could not be more enraged than a Church spoiled of her offsprings.

THE FASCIST'S ZEAL

Does Fascism threaten this? Well, even the child cannot serve two masters, and when they are so different the task is even more impossible. Fascism claims young Italy. Such juvenile organisations as our Boy Scouts or Girl Guides have their counterpart amongst the Black Shirts. They form part of the new, vigorous, self-confident organism, which throbs with life from its youngest member to its oldest.

The other day the Festival of *Corpus Christi*, when the Church was silent and glum, the streets were vociferous with enthusiastic regiments of youth. Rank upon rank I watched them file past, their keen faces aglow with excitement, their ardent spirits caught up in the swirl of this exuberant patriotism. The fact is that Fascism is a moral force in the land. I would almost venture to say stronger and purer than that which parades under the name of religion. Labels may often be camouflage. The Church has so far considered ideals and morals as its preserves; but here is a body outside it, animated by greater zeal for these things, which by its very *raison d'être* must translate creed into action. Life is cleaner since Fascism swept Italy. To tell the real truth, I believe that the Church is jealous. Here is someone doing her work, and much better than ever she did it.

Such forces are bound to clash. I do not exonerate Fascism from the very weaknesses of its strength. In its fervour it is tempted to become too autocratic, and even despotic, intolerant of opposition. Recently there was evidence of that when Fascism, aroused by the political activity of the *Azione Cattolica*, vented its anger against priests, churches, and ecclesiastical institutions. Yet was this not righteous indignation?

CATHOLIC PLOTTING

Undeniable proofs were produced that this large Catholic organisation, cloaked under the cover of religion, was plotting against Fascism. In Italy nothing can be kept for long secret. There are ears everywhere, and a speech made at a private conference found its way into the Fascist press. The very next day an order was issued suppressing those organisations, whose members amounted to 400,000. This tiff was eventually settled. The ban was lifted on an assurance given by the Church that these societies would no longer meddle in politics. For this the Bishops were held responsible. But a straw shows how the stream flows, and this was a pretty big one.

Peace has been restored, but the new spirit in the country cannot be stopped. Whither is it leading? Its very creator and inspirer may well be awed. Fascism has gone forth from his hands, and cannot be recalled. It has the robustness of youth, the ardour and impetuosity. So far the State has largely absorbed its activities, but it will soon overstep these limitations. It is bent on cleaning things up. Politics and material concerns cannot satisfy a soul which has become awakened. It must penetrate into deeper regions, and essay to cross the frontiers of the spiritual. Only when it comes to grips with the centre forces of life will it truly win its spurs.

Already the vanguard of that advance is noted in the restless spirit of enquiry that is abroad. This is the skirmishing line which is reconnoitring and challenging long-established strongholds. The Fascism of the State is bound, sooner or later, to have its parallel in the Fascism of the Church. It is a period of intense germination. New ideas are envolving and taking form in laws. So far the Romish Church resists that fermentation; but we know what happens when new wine is poured into old bottles. Old dogmas will suffice no longer. Without a doubt the Catholic Church is losing her hold of the educated classes. Any Church which would seek to stem this advancing tide with the empty watchwords of even a generation ago would be acting like another Canute. The ebb flow is past, the waves of new thought and impulse are encroaching farther and farther on the arid sands of tradition.

Now how does all this affect Protestantism in Italy? Protestantism stands for freedom in the spiritual domain. It claims that a man's soul is his own, and is subject to the tyranny neither of priest nor Church. As yet it is hardly understood in Italy, and suffers largely from misrepresentation.

PRIESTLY MISREPRESENTATION

As an example of that I take an extract from a Roman Catholic notice circulated recently in the village of San Sebastiano. Here a large number had gone over to Protestantism, and had started a Methodist Church. This is what the priest says: "My invitation is directed to all the inhabitants of the village, because all belong to me, by the baptism which they have received in the Catholic Church. A foreign sect comes among you, wishing to snatch you away from this, the only Church founded by Christ, spreading doctrines in open opposition to the Gospel and the traditions of your fathers. Do not tolerate then that religion to be outraged with impunity. Do not outrage the memory of your fathers, do not transmit to your children the opprobrious name of renegades."

From a placard which accompanied the above, and which was signed by two priests, I take these further extracts. In an appeal to young men, it says: "Fly as from the pest, from the company of heretics, of apostates, of renegades, of foresworn priests, and of dishonest deceivers of the people." In an appeal to girls these words occur: "Love the most Holy Virgin and flee the scandalous, the dishonest, the deriders of the true faith, the sophists of Revelation, the foresworn priests who have dishonoured women and matrimony." There is not much of the spirit of toleration there.

MISGUIDED LEADERS

One weakness in the new system which possibly time will remedy is the power which is now vested in the Podesta. He is the mayor of the town, and as Fascism promotes youth, he is often inexperienced and ignorant of the world, and easily prejudiced. As a rule he knows little about Protestants, and accepts the opinion of the priests, so that colporteurs, selling the Bible, have often suffered unjustly. The protecting hand of Mussolini has not been always able to shelter them from persecution. In fact, the opposition to the Bible on the part of the Romish Church seems as determined as ever, and cases constantly occur of the Bible being torn to pieces and sometimes burned. By the ignorant it is called a Protestant Book. The power of the priest over especially the lower orders is still very strong, while equally in the higher circles it pulls the political strings.

UNITING PROTESTANT FORCES

Under the Concordat the Protestant Churches, from being merely "tolerated," are now granted equal rights with the Romish Church, at least in theory. Their ministers are empowered to perform legal marriages. This privilege does not apply to pastors from foreign countries. The

Romish Church only recognises as valid the divorces which it alone sanctions.

At present not more than two per cent. of the population of Italy are Protestant. It may be a strength or a weakness that its forces are still so divided. Diversity of form gives greater freedom, and that in itself is a stimulus to life. The iron constraint of a unity which compels conformity is apt to curb and even deaden activity. Yet one of the most encouraging features of the times is the drawing together of the separate forces of evangelism in Italy, not into one outward organisation, but into a federation in which the separate units find a correlation. There was a time in Italy when they betrayed a spirit of rivalry, and even opposition, to each other; but that is past.

THE WALDENSIANS

The most important Protestant Church is naturally the Waldensian, to whose heroism Milton opened the eyes of Europe with a sonnet. It is the survivor of thirty persecutions, each more cruel than the other, and the refining of that fiery furnace may still be seen in a spirit, strong as well-forged steel, tender as grass bedewed with tears. It has a membership of about thirty thousand, with eighty congregations and a hundred mission stations.

THE UNIVERSAL WEEK OF PRAYER

Some Suggestions for the Arrangements of Local United Meetings

THE following suggestions concerning local arrangements for the observance of the Universal Week of Prayer reply to enquiries often received at Headquarters. If followed, the suggestions will lead to successful united meetings throughout the Week.

(1) The Week of Prayer, which is international and interdenominational, is annually observed throughout the first *complete* week (commencing with Sunday) of each new year. This arrangement is universal.

(2) Engage a suitable Hall or other meeting centre where Christians of all Churches can meet as "all one in Christ Jesus" for united Prayer and Intercession. In some places local Church Unity enables the meetings to be arranged in the Churches, there being interchange and intercommunion.

(3) Order sufficient copies of the localised (smaller) edition of the topics for Prayer (one page is left blank for announcements of local meetings) to enable their distribution in Churches on the Sunday preceding the weekday meetings. They are supplied under cost for this purpose. This plan enables those attending the daily meetings to come prepared intelligently to share in the extempore Prayers. Others, unable to attend the meetings will, possessing the daily topics for Prayer, be enabled to use them at home (the topics are recommended for use everywhere in private, and family Prayer).

(4) Remember that all successful meetings depend upon wide publicity and thorough organisation.

(5) The meetings, as a rule, should not exceed one hour, commencing and ending punctually. The Chairman should be asked to encourage short, pointed petitions, following the daily topics for prayer, which should be indicated to the meeting. The largest possible amount of time should be spent in Prayer, and if there is an address *it should be strictly limited to ten or fifteen minutes*, and bear upon the universal topic for the day.

(6) Let everything be hearty. Choose bright and suitable hymns. The *New Alliance Hymnal* has been specially compiled to meet the requirements of the Week of Prayer, and other united occasions. (Specimen copy, 2d.)

(7) In the matter of local expenses, thankofferings to defray these should be taken (a retiring collection is suggested), a suitable announcement of the needs being made at each meeting. Any balance from these gifts should be forwarded to Headquarters to aid the heavy expenses of organising the Universal Week of Prayer in foreign parts, and the missionary interests of the Alliance, which include grants for translating and printing the programme in many languages. If this is explained at the meetings the usual response is willing and generous. An appeal is made to all who organise the Week of Prayer in local centres at home or abroad to assist the Alliance by arranging as requested, *also by forwarding a report of the meetings held, with the thankoffering, as soon after the Week of Prayer as possible.*

The Catholic Church*

By Rev. G. CAMPBELL MORGAN, D.D.

"Giving diligence to keep the unity of the Spirit in the bond of peace."—*Ephesians* iv. 3.

THAT is the first responsibility of churchmanship, the initial condition and evidence of a walk worthy of the vocation of the Church of God. We are so very familiar with the words of the text as to be in danger of missing their simple intention. It is important, therefore, before we proceed to any consideration of what they suggest as to privilege and responsibility, that we should disabuse our minds of wrong impressions concerning the meaning of this charge. We are to give "diligence to keep the unity of the Spirit in the bond of peace."

Will you notice, therefore, first of all, that the responsibility is not that of the symmetry of the body; neither is it that of the uniformity of the mind. It is that of the unity of the Spirit. Again, the responsibility urged is not that of the creation of unity; neither is it that of the restoration of unity. It is that of keeping the unity. And yet once more, our responsibility for the unity of the Spirit is not militant; it is not even argumentative. The word "keep" is one which indicates the carefulness of clear vision. It would be a somewhat brusque, rough, imperfect translation, yet one that would certainly help us, if we read "giving diligence to keep in mind," or "in view," that is, to "keep the eye on, the unity of the Spirit." If we understand that at the beginning, some attitudes of the mind to which we are prone are made impossible. We are not called upon to safeguard in a militant spirit the unity of the Catholic Church. We are not called upon to enter into any discussion as to what unity is, or to defend it by argument. We are called upon to recognise it, to keep it in mind, to let it be the perpetual vision before us. Keeping in mind, keeping in view, the great fact of the unity of the Church, we shall walk worthily of the vocation wherewith we are called. In proportion as the Church of God has had a clear vision of her spiritual oneness she has walked worthily of her vocation. In proportion as she has lost that vision she has been busy attempting to create a symmetrical expression of the Body of Christ; to compress the thinking of the Church into uniform methods of expression; to create unity or to restore unity; and the spirit of militant Christianity, and of dialectical skill, instead of contributing to the great issue, has prevented, postponed, hindered it. In recent years there have been many unauthorised attempts to restore unity. Why try to restore that which has never been destroyed? Encyclicals have issued from the Roman See; men have gathered together to debate the ecclesiastical methods of the Church; great skill has been brought to bear in discussing differences. What has been the issue? Not healing, not a new manifestation of unity. Wherein is the mistake? That we have not proceeded upon the definitely indicated line. Had we spent the time in endeavouring to win men to see their relation to the unity that has never been destroyed, that never can be destroyed: had we allowed the New Testament doctrine of the Catholic Church of Jesus Christ to take possession of our whole heart and mind and soul: had we attempted to seek from the Master Himself that eye-salve, the anointing with which would give us clear vision of the great spiritual fact: we should have been walking worthily of the vocation, and realising the thing that exists rather than attempting to create something that God never meant to exist.

All this is surely borne out by the context. The injunction is immediately followed by the most concise and remarkable statement in all the apostolic writings of the unity of the Church. I have no hesitation in saying that. Whereas in the Corinthian letter the subject of the Church's unity is dealt with in greater detail, here in a few brief words inspired of the Spirit the great apostle, to whom was committed specifically the gospel of the Church, states the whole fact of its unity. To that statement of the unity we turn first, in order that we may return to the responsibility enjoined upon the Church,

*Sermon preached in Westminster Chapel, Buckingham Gate, London, S.W., in connection with the Eleventh International Conference of the World's Evangelical Alliance.

"Giving diligence to keep in view the unity of the Spirit in the bond of peace."

In the passage to which I now make reference, in verses four and five, you have noticed the sevenfold statement of unity, "One body . . . one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God." Seven times the word is used, and its almost monotonous repetition fixes the mind upon the thought of unity. If you take that sevenfold statement you will find that it falls into three parts. "One body . . . one Spirit . . . one hope," that is the first division. "One Lord, one faith, one baptism," that is the second. "One God . . . over . . . through . . . in," that is the last. In the first division, the apostle describes essential unity. "One body . . . one Spirit . . . one hope." There the Church is seen as an instrument perfectly made for a Divine purpose; body, spirit, and vocation. In the second division of the sevenfold description, the apostle describes the way of entrance into the Church. "One Lord" presented to the vision, "One faith," trusting the Lord presented; "One baptism," that of the Holy Spirit, which makes the trusting soul a member of the revealed Lord. Finally, having described the essential unity of the Church, and that initial process by which men are made members of the Church, he describes the ultimate fact. The Church as such is not named, but is most evidently present to the mind, as he shows the ultimate issue, the purpose of her existence. "One God" revealed through the Church as "over all," transcendent, "through all," operative, "in all," immanent.

In that simple declaration we see the whole purpose of God for His Church. The Church is an entity, a body and a spirit, having a vocation. This Church is created by the presentation of the Lord to individual souls, whose faith in Him is answered by the baptism of the Holy Spirit, which makes them members of the one Lord. Finally, the Church is the medium for the revelation of "God. . . over all . . . through all . . . in all."

Let us take these divisions in order. First of all, the essential Church, "one body . . . one Spirit . . . one hope of calling." Here the Church is revealed as personality. Without attempting to enter into any metaphysical argument concerning personality, let us take a human being as illustration. In order to perfect illustration let us think of the one supreme human Personality upon which the eyes of men have rested, Jesus Christ Himself. In the wilderness in the hour of temptation was the personality of Christ most clearly revealed in this sense; the body, the instrument, in the bread temptation with which the enemy commenced; the Spirit, the essential fact, in the temptation to trust with which the enemy continued; vocation, or purpose, in the last temptation, that He should gain the kingdoms for which He had come, by compromise. Thus personality consists of spiritual essence and bodily manifestation; with these two in connection for purpose and vocation. The personality of the Church is on the same plan.

"One body." The meaning of Paul's declaration here must be interpreted by other Scriptures. In the Corinthian letter Paul spoke of the members and the Head as one Body, which is Christ. In writing the word Christ on that occasion Paul was not referring merely to Jesus of Nazareth, but to Jesus of Nazareth the Christ of God, and all those who are made one with Him by the sharing of His life. The whole body which is described in this figure is Jesus and all such as trust Him. Not the Head without the members, not the members without the Head, but these in union with each other, Christ and all believers. So that Christ is incomplete, in all the ultimate fulness of the meaning of His mission, apart from those who are members of His Body; so that the members of the Body are not members of His Body save by their union and identification with Him as Head of the Body. When he was writing of the independence of the members of the Body, Paul said a most startling thing; not merely is it true that "the eye cannot say to the hand, I have no need of thee," but it is also true that the Head cannot say to the feet, "I have no need of you." "There is one Body," Head and members constituting one, Christ and all believers. That is the Catholic Church as a Body.

"One Spirit." That is to say, there is one life principle. As in this body of mine, with its head and members diversified in operation, function, and intention, there is a unifying principle making all act in cooperation, and that is the very life I live; so in the great Church there is one life, that is, one Spirit, who is spoken of as proceeding

from the Father, through the Son, and abiding in all members of the Body. If the Church consists of Christ and all believing souls, they being one Body, the one Spirit is the Spirit of God, the very Spirit of Deity, the very life of Christ, and the very life of all Christian souls. All the members live one actual and identical life with the Head of the Body, and that life is the very life of God. "So are we made partakers of the Divine nature." One Body, Christ and the members; one Spirit, the Holy Spirit, the life of the Catholic Church.

Finally, one vocation. If we would know what the vocation is, we must study the earlier chapters of this Epistle. They teach that the vocation of the Church is the revelation of the grace and wisdom of God to the ages to come, and to angels. That is the ultimate vocation. The present vocation is the exhibition of the Divine excellencies in the midst of the darkness and unbelief of the age. So that the Church of God is not an elect company of souls taken out of the world, while God is careless of all that remains. The Church is an elect company of souls, who, by faith in Jesus Christ, share His life, and so live and act that God may be revealed through Christ and His members, through time and eternity. There is one holy Catholic Church, consisting of the Christ of God manifest in the flesh nineteen centuries ago, and all such as are united to Him in common life. There is no room for any other consideration. Nationality is out of the question. Colour does not count. Denomination is poor and paltry. It is the one Catholic Church which comes before us as we read this passage, and of that the apostle says: "Giving diligence to keep the unity of the Spirit in the bond of peace."

There is a second movement in this description of the Church. Having thus in a few sentences revealed the great essential entity, the apostle describes the method by which individual souls are brought into relation with the Christ, and so, how they become members of the Church. We may take this description and apply it to the days in which Jesus was still amongst men, or to any other age. It is equally applicable. "One Lord," the object of faith. "One faith," confidence in the one Lord. "One baptism," that whelming of the life of the trusting soul in the Spirit which makes that life for evermore one with the Christ Himself.

"One Lord," the object of faith. Of course, the temptation is to stay to speak of the Lordship of Jesus. Let me say briefly, Jesus is Lord first, in the supremacy of His human life, in its beauty, in its perfection. He has never yet been challenged there. Men everywhere agree that in every century, and in all classes and races, He moves into the front rank. Whatever view men may hold concerning His Person, at least they admit that He is first. There never has been such an ideal. The supremacy of the Person of Jesus Christ as a human being is the first element in His Lordship; but it is not the final one. He is Lord, not only in the fact of life as revealed, but by His ascent to the Cross, Lord by the fact that in the mystery of His Passion He laid His hand, triumphant though crucified, upon all the foes of men, and mastered them and became victor over the forces that have spoiled humanity. Finally, He is Lord, according to the apostolic teaching and belief, by resurrection: "Declared to be the Son of God, with power according to the Spirit of holiness, by the resurrection from the dead." One Lord presented. When I see that He is Lord by the Holy Spirit, for "No man can say, Jesus is Lord, but in the Holy Spirit," I trust Him, I submit to Him, I obey Him. Thus "one faith" fastens upon the "one Lord." What next? Immediately God answers my faith, "one baptism," not water baptism in any kind, save as that is the symbol, but baptism of the Holy Spirit, whereby my life, illuminated by the Spirit, won to allegiance by the Spirit, trusting in the one Lord, is whelmed in the very life of the Lord Himself. So, in the mystic language of the New Testament writer, I am a member "of His body, of His flesh, and of His bones," actually sharing His life. Thus men have entered the Holy Catholic Church for nineteen centuries, and in no other way. Not by water sprinkled upon the child; not by immersion of the adult in water; not by the vote of a Congregational Church meeting; not by the decision of Presbytery, Synod, or membership in a Society Class; not by any of these things. They may all have their place, but it is very secondary. The trouble is we have quarrelled about the secondary and forgotten the primary. The trusting soul in

the heart of Africa; the trusting soul at the university, on a different intellectual plane, these two on the same day, leagues apart, saw the Lord, trusted Him, and the Spirit made them both members of the Church of Christ, members of the Holy Catholic Church. "One Lord . . . one faith . . . one baptism."

The apostle, having described the essential unity of the Church, and having described that initial procedure whereby individual souls are made members of the Church, rises to his final word, "One God and Father of all, Who is over all, and through all, and in all." Mark the prepositions: "Over all," that is the throne, government, the transcendent God, not merely a part of that in which He dwells, but over it, governing it, superior to it, apart from it. "Through all," that is, God as power, operating through perfect instruments for the accomplishment of His purposes. Finally, "in all," the personal fellowship of the immanent God. He is God, enthroned above me; He is God, working through me as through an instrument; He is God, in my very life as a close Friend with whom I hold fellowship. That, in a few sentences, is to attempt to give an exposition of what the apostle means. I can only pray that the Spirit, Who can through the poorest human words interpret Divine truths, may give us to see the Catholic Church. If we but catch that vision we shall begin to walk worthily of the vocation.

That leads me to say a few words concerning our responsibility. I can only dwell on that responsibility by going over this ground again. The application of this great vision means as to the essential, that the whole body is under the dominion of the Head; that the indwelling life-principle, which is the Spirit of God, in the Head and in all the members, is obeyed; and that the supreme passion of the Church is that of the fulfilment here and now of her calling to reveal God to men. The application as to the initial stage means absolute abandonment to the Lordship of Jesus. If you hold that as a theory, it is useless. If He be indeed Lord of our lives, and faith is exercised as the attitude which conditions all the movements of every passing hour: if the baptism of the Holy Spirit whereby we were made members is the perpetual experience, if we are filled with the Spirit and yielded to the Spirit, then are we walking worthily of the great vocation. Or if we take the ultimate application. God "over all," God's will the master passion. God "through all," God's work the sum-total of all life's activities, not merely in the Church, but at home, in business, in Parliament, and everywhere. God "in all," God's way with us, "He made known His ways unto Moses, His doings unto the children of Israel," the way of fellowship with God. In proportion as the Church in her individual membership is true to those ideals, in her catholic capacity she will reveal God, and He will be glorified.

The apostle says, "I . . . beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness. This is the individual application. Lowliness is the inner attitude of the Spirit. Meekness is the manifestation in activity of that inner attitude. You remember where these words occur elsewhere. Said the Christ, "Learn of Me; for I am meek and lowly in heart." Said this selfsame apostle in the Galatian letter, "The fruit of the Spirit is . . . meekness." That is the fruit. What is the root? Lowliness. "I am meek and lowly in heart," said Christ. If I share His life I shall have His lowliness and His meekness. Here is where my diligence is necessary, that I should yield myself to that life, that I should allow His lowliness to dominate my thinking, that I should allow His meekness to master my activities. All that is purely personal.

Mark the relative application "with long-suffering, forbearing one another." "Long-suffering," that is temper. "Forbearing," that is triumph. If I have taken you back to Christ Himself for the words "meek and lowly," go back to Paul's great first letter, in order of doctrine, the Roman letter, where he speaks of "the forbearance and long-suffering of God." So with these Divine qualities of mind and heart and will we are to "keep in view the unity of the Spirit in the bond of peace."

Now this word finally. The supreme need of the hour, as I see it, is that of renewed consciousness—on the part of the Church—of the Christ, of the Church, and of the calling of the Church. Renewed consciousness of the Christ or the New Testament. Consciousness of Christ makes the unity holy, and forbids fellowship with any who dishonour Him. It must be the

one Lord revealed in the Scriptures of truth; the one Lord seen through all the ages with more or less accuracy; the one Lord, Son of God and Son of Man, the incarnate Word, the final and absolute Truth, the One who could make no mistake in His thinking, and no blunder in His speaking, the One who, having spoken, there is nothing other for God to say to man than the thing he has said, the One Who came with infinite dignity, but infinite lowliness, never losing the dignity of His eternal authority, even in the lowliness of His temporary speech. "One Lord," the Lord Jesus Christ, the only begotten of the Father, full of grace and truth, Who through the veil of human flesh made visible the essential Deity of that God Who is "over all, and through all, and in all," the "One Lord." It is only as the Church has before her that vision that she can be herself what God intends she should be, or fulfil her function.

The first thing, therefore, is that new consciousness of Christ which will make the unity of the Church a holy unity and forbid fellowship with those who dishonour Him.

There must also be a consciousness of the Church. I trust I may be understood when I say that this consciousness of the Church makes the sense of the Churches small. In the proportion in which we realise this one great Church of God we shall hold as of minor importance the Churches. The singular is more than the plural. The one great Church is more than any section or part of the Church. We shall less and less care for the things that separate us, as we come to a profound consciousness of our unity. If this consciousness of the Church makes the sense of the Churches small, it creates the sense of catholic life and love.

Finally, we need a consciousness of the calling. That consciousness will make it evident that strife in the Body is the worse form of heresy, and any man who perpetuates strife or creates schism in that one Body is an arch-heretic, because by that strife, by that schism, we prevent the Church fulfilling her great calling. It is in proportion as the Church is wholly at the disposal of the Head, acting in that unity which can only be created by the Spirit, that she will fulfil her calling in this age, carrying the Evangel, flashing the light, travailing in birth for others, never resting save as Evangel is declared, and men far away and nigh at hand are brought to see this one Lord. For the exhibition of the Divine excellences, for the revelation of the Divine Word, for the manifestation of the Divine love, the Church is created. When we are conscious of the Christ and of the one Church and of her great Calling, with the vision of the unity of the Spirit kept clearly burning before us we shall be able to walk worthily.

Notice the apostle's word, "Giving diligence." The thought is one of speed, earnestness, every energy bent toward an end. "Giving diligence to keep, to keep in mind, to keep in view, the unity of the Spirit, in the bond of peace." It would perhaps be an unfair thing to read it thus, "The shackles of peace," but that is the word. I would suggest that we read, "the ligaments of peace." What the ligaments are to the human body so this peace is to be to the Church. How is it to be done? Only as the vision of the spiritual unity fills the soul will there be no divided desire, no desire other than the binding together of the members in actual peace through which Christ Himself can be manifested.

The unity of the Spirit is God's responsibility, not yours, not mine. The answer of the Body to the unity of the Spirit is our responsibility. We can only fulfil that by seeing the unity of the Spirit, and by answering the call of the Spirit. So that if there is to be united testimony borne by the Church to the world it will be as she sees the great ideal, and in her individual membership yields to the indwelling Spirit, answering His life, flashing His light, working in the power of His love.

This is a large outlook. What part have I in it? Everything great in the economy of God can be worked out in the simplicity of one human life. I am to take my life and measure it in the light of the great whole, and ask myself this question, is there anything in me that creates schism, that perpetuates division, that rends the Body of Christ? If so, whether it be intellectual or emotional, let it be at an end, that this great life of the Spirit through me—one small, insignificant, almost unnoticeable member in the great Body—may be fulfilled. Let me see to it that from this day henceforward and for ever, neither by thought, nor word, nor deed, I rend the Body of Christ, or perpetuate division, or continue strife, that through the "one Body," the "one Spirit" may reveal the "one Lord" to the glory of the "one God and Father of us all."

Continental Evangelical Life and Work

***Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for* EVANGELICAL CHRISTENDOM ?**

***We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.*—[ED.]**

Germany What many feared would take place has happened in Germany —the German Protestant Churches have become the instrument of the State and have come under the influence of a dictatorship. It is reported that Captain Goering, the Prussian Prime Minister, has been co-opted as a member of the newly constituted Synod of the "German Church." Two outstanding comments upon the situation have been quoted within the past few days in widely read newspapers published in London, the one—"we see in Germany the negation of Christ and the affirmation of Odin"; the other—"The German Protestant Church has become virtually the creature of the State, and for the Church to become subservient to the State is bad for the State and fatal for the Church. The Church is Christ's Church or it is nothing. When the Church in Germany has become the 'German Church' instead of Christ's Church, the salt has lost its savour." Religious freedom, for the time being, is dead in Germany.

The Need of Prayer Probably English Christians are better informed upon the Nazi *régime* in Germany than most German Christians. We, however, assure our brethren and sisters of the Evangelical and Protestant Communions in Germany that the sympathies of English Christians, whether Anglican or Free Church, are with all who, in enforced silence it may be, are using the lever of prayer, and who agonise to preserve for German Protestantism a primary basis of the Gospel of Christ, personal liberty and private judgment. We might comment at length upon information which is before us as we write. Christians in England feel keenly concerning German anti-Semitism and the tyranny of the existing Nazi *régime*, against which there has so far been surprisingly little dissent expressed by German Protestants; but they are not allowing feelings to overlook the exceptional difficulties of the political situation in Germany or its primary call for prayer to God. When the early Church was persecuted and distressed the disciples betook themselves to prayer. In Christ English and German believers are one, and together we can and will pray that right and truth may prevail and be exalted above all that is opposed to religious freedom. It is clear to all Christians in England that the greatest need of the German Protestants at this time is their prayers.

Revival in Polish Ukraine Some nine years ago a young lawyer of Horodenka, deeply dissatisfied with the dead formality of his Church, took the bold step of attending the services of a Lutheran Church in another part of the country. It was the reading of a Bible which led this man to take such a step. Soon he gathered around him a number who were seeking the truth, and thus the first congregation of the new movement arose. Here was no mere flash in the pan, but a real fire, a fire kindled by the Holy Spirit. The movement spread rapidly to neighbouring villages and towns. Not only were individuals drawn in, but whole congregations of the Uniat Church (Roman Catholic with Slav liturgy), in a number of cases led by their priest, went over to the new movement. It is of interest that the start of this movement was spontaneous; no mission had taken place in the neighbourhood, and there was no Evangelical Church or work of any kind in the district. We see once again how God sometimes uses His Word to light in a single heart a fire which is to spread far and wide. Nevertheless the movement soon came into touch with two Lutheran pastors, one in Kolomea and one in Stanislau. Eventually Pastor Zoeckler, of Stanislau, a most devoted servant of God, took a leading position in the movement. On the other hand,

in the early days word of this revival was brought to Ukrainians in North America and the Rev. C. Crath, pastor of the Ukrainian Presbyterian Church in Toronto, was given leave to go to Poland as missionary in this cause. The movement has thus grown with a Lutheran and a Calvanist wing. As was to be expected, opposition very soon showed itself. The Roman Catholic Church took a serious view of the situation, and Jesuit missions of a dozen priests or more were sent to dam the flood. The Bishop himself preached at the missions, but in vain. Not only was public opinion stirred up against the reformers by the priests, but the Government soon became suspicious. Large numbers of Ukrainians have never quite acquiesced in the partition of their country between Poland and Russia twelve years ago, and the Government has always watched anxiously for any signs of rebellion. This religious movement among Ukrainian peasants alarmed them, and the authorities co-operated with the Uniat Church in trying to suppress it. Unhappily it is probable that some of these Ukrainians did join the new movement as a protest against their ancient Church's subservience to the disliked Polish Government. There is no doubt, however, that the movement is fundamentally the result of a deep longing on the part of these peasants for spiritual reality. It continues to grow. It has almost taken on the form of a mass movement. New congregations are springing up and from time to time whole congregations, either with or without their priest, have left the Uniat Church for the deeper and simpler worship of God they crave. It is a good sign that the demand for the Bible steadily increases each year. In 1924, the British and Foreign Bible Society reported the circulation of only 490 copies of the Ukrainian Holy Scriptures in Poland, while in 1932, 3,549 copies are shown as circulated.

Youth on the Continent Writing on this subject in *Life and Work*, the organ of the Church of Scotland, Herr Carl Herlyn, a German student at New College, Edinburgh, commenting upon the fact that youth has always played a big rôle in Germany, especially in times of political and religious unrest, is again to-day deciding the destiny of Germany. Although the Hitler programme appeals to them in many of its points they are not working for a "German nation"; they want to make life worth living, whether they are in pacifist, or nationalistic or social groups. They have, therefore, sought refuge in nature, in walking, hiking, and other sports. Even community singing appeals to them for its ministry to fellowship, and "singing weeks" are in progress, which have practical effect in evangelisation by community praise of God. Surely this is evidence that God in Christ is working among the minds of young and old alike to-day, not only in Germany, but in all countries, and suggests that the primary and responsible task of the Church and its affiliated organisations is to see that this crisis of youthful quest after God and all that is good and true is met with the Gospel of Christ, freed from all denominational accretions and prejudices, and convincing in its love of nature as of grace.

Youth in Switzerland Another writer, the Pastor of the French Church in Edinburgh, speaking of youth in Switzerland mentions that Switzerland is suffering from the consequences of events, which man, in spite of all his science and intelligence, seems incapable of overcoming. This lack of balance is equally evident among the young people, who are groping their way in the midst of all the new ideas. Tossed about on all sides, young people seem to have lost confidence in the Church which, in certain cases, has not realised sufficiently how to affirm its power. But, if on one hand the Church has been somewhat forsaken that by no means signifies that religious preoccupations have been stifled by modern ideas; on the contrary, several indications prove that youth is not satisfied with current theories, which are incapable of giving a solution, and is seeking truth and salvation in the Christian religion. The Y.M.C.A movement is always actively engaged in its task among youth. It is possible that in these past years it may have lost in *quantity*, because sport, as everywhere else, has become for many a passion, but it has certainly gained in *quality*. In the ranks of this movement are found "the seekers after truth." These young men, thirsty to understand the deeper life revealed in Christ, go every year to one or other of the camps which have been instituted since the war. These retreats, which are very simple, are

open during the summer, and there religious questions are studied in their relation to present-day problems. In 1932 the subject was "The Lord's Prayer." Day after day five hundred young men listened attentively and with growing interest to interpretations of the six requests proposed by Jesus in this prayer. At a winter retreat some hundreds of young people met together to study Psalm 42 in which a group of ministers tried to find a message of comfort for present-day trials. In face of the present situation: the corruption of the masses, the campaign of the godless, such manifestations are encouraging for they herald the dawn of a new era.

The Significance of Portugal Although Portugal is a small country it has shown to the whole world its desire to give real freedom of religion to all its people. Since 1910, under the Republican *régime* liberty of worship has been guaranteed by the Constitution. As a result the country has gone forward, and the present Government is to be congratulated upon its wise outlook upon freedom and toleration. The knowledge of some concerning Portugal is confined to a peninsula on the map of Europe known as "Spain and Portugal." Why this was never "Portugal and Spain" cannot be explained. Others have paid a passing visit to Lisbon *en route*, learning little concerning the history of the country, its people, national character, and especially, the story of religious reform. Now, Mr. Eduardo Moreira, the President of the Evangelical Alliance of Portugal has provided, under the arresting title of "The Significance of Portugal" a survey of Evangelical Progress in Portugal, the English translation of which, now available (World Dominion Press, 2*s*. 6*d*.), has been undertaken by Mr. Kenneth G. Grubb, who also contributes illustrations from negatives taken during his visit to Portugal. There are maps showing Evangelical Missions and Churches, and giving much information in keeping with the objects of the volume. It is interesting to note that there are to-day 153 centres of evangelisation scattered throughout Portugal, which means that in 93 years of consecutive work a new centre has been opened on the average every seven months. The number of Protestant communicants is 3,316 and making allowance for their families the total strength of the Evangelical Christians may be reckoned at about 10,000. Of these, some 20 per cent. belong to the Lusitanian Church, 15 per cent. to the Congregational Church, 14 per cent. to the Brethren, 14 per cent. to the Methodist Church, 11·1 per cent. to the Baptist Church, 5·7 per cent. to the Presbyterian Church, 8·7 per cent. to the Evangelical Church of Portugal, the balance being distributed between Nazarenes, Independents, and others. They all live in harmony and the Evangelical Alliance unites them in Truth and Love.

Protestantism in France *La Semaine Religieuse* for August 5th contains an authoritative letter on the present state of religion in France, by the President of the French Protestant Federation, M. Marc Bœgner. It was called forth by an inquiry addressed to the President by a Swiss editor, who asked what, in his opinion, had been the result of the Disestablishment Act which has now been in force for over a quarter of a century. "The Separation which the anti-clericals desired in order to ruin the Roman Church in France has had the effect," he writes, "of reawakening and revivifying French Catholicism. The active life of the Church is far more vigorous than before 1905. The Episcopate, to which appointments are made by the Nuncio and finally by the Pope, is more free, and is composed of very active men, who often have a keenly alert feeling for social reform. And in the realm of thought and of the spiritual life a considerable work has been done. I can bear the same testimony as regards Protestantism. There is within our Churches a greater readiness for sacrifice; more piety, more life, more desire for collaboration and union. There is no comparison between the Drôme, Ardèche, Poitou of 1933 and the same regions before 1905. All these assertions could be easily proved. Disestablishment has compelled Protestants to take upon their conscience full responsibility with regard to their churches. There has been confusion; now and then a bad period. But, taking things as a whole, spiritual progress has resulted from that great shock. . . . It is certain that the expectations of those who for political reasons desired and carried out Separation, have been disappointed. Christianity is less scoffed at, denigrated, mocked in France — especially among the intellectual classes—than in 1905."

Reunion Notes

The Universal Week of Prayer

July, August and September are busy months at the Alliance House in Russell Square, during which the ordinary routine of business is supplemented by active preparations for the observance of the Universal Week of Prayer during the following January. The General Secretary and his devoted helpers live in an atmosphere of realised unity, dealing with correspondence concerned with the heads of Churches in this and foreign countries related to the signature of the letter of invitation, the translations of the programme into many foreign languages, and the arrangements for united gatherings during the Week in this and other lands. Huge consignments of programmes and other literature pour in from the printers, and parcels have to be despatched to distant parts of the world. This year the task is proving an uplifting service for God and the one Church of Jesus Christ, for a new interest and impetus is abroad and co-operation is already assured beyond the attainments of previous years. In this and other aspects of its work the World's Evangelical Alliance proves itself to be a great unifying force and an instrument of encouragement to the important work of Evangelism, which is the primary business of the Church. Lonely missionaries and mission centres are encouraged when they realise that they are units, not only of denominational interests, but of the one Flock of Christ, the blessed company of all faithful believers in Him throughout the world. The realisation also, which the Week of Prayer affords, that they are part of a multitude of meeting centres where day by day throughout the Week earnest and united supplication is being made, all directed to the same topics, is a source of inspiration which finds frequent expression in numerous letters received at Headquarters in London. The closing paragraph of the invitation for 1934 (which will be found on page 173) should be read more than once. It points to the great need and expectations of spiritual revival, and urges World Evangelisation, personal and collective, "that we may be able to speak to men with authority, and to confront them with the necessity for a real decision."

The Expiring Prayer Meeting?

Is this true? It is sad if it is. We have been reading a country minister's comment upon what he terms "a very refreshing note from distant Caithness." It concerns his contemplated visit for a holiday to a brother minister at Wick, who replied, "You can let me know when you reach Thurso and we can arrange for you to come over here on the first convenient day. Thursdays are barred—my prayer meeting night—but any other day would suit us." Here is a prayer meeting in the month of August, and a prayer meeting which refuses to allow the social ties of everyday life to interfere with it. The comment continues, "From January to December this prayer meeting claims Thursday evening for its own, and says to all who approach that evening 'Hands off, please; there are other five nights in the week for you.'" Surely there is a lesson to be learned from this incident. Is it a fact that in the, shall we say, over-organisation of our religious life through the Churches there is room and time for everything and anything but a prayer meeting? Too often ministers, office-bearers and people wonder why their congregational life is so unsatisfying when they are doing so much, and why financial problems are so insistent and persistent when they have so many entertainments and whist drives to raise money. The cure in every case, if our religion means what we say it means, will be found when the members of a congregation rally round their minister in the prayer meeting, not for a few weeks in the winter time, but from one year's end to the other. That is the sure way to blessing and power. Even in Church activities it is never too late to mend when the leakage of spiritual power is discovered. Have we allowed the prayer meeting to expire? If so, that is the leakage, for prayer is still the sure lever which moves the arm of God. Revival in the Church awaits the prayers of God's people. Can we not then look forward to the coming Week of Prayer, and throughout that Week so arrange Church activities that the prayer meeting is not crowded out?

Science and Religion This year's meetings of the British Association at Leicester have revealed Scientists in chastened minds concerning Science and Religion. Now it would appear that many conclusions arrived at by Science must fall back upon historical facts rather than rely upon modern hypotheses. Whether this be true or not, the tendency of Science to exalt matter and mechanics as if they were everything and independent of Religion is less marked than it was a few years ago. Many Scientists are devout Christians, only too glad and ready to affirm that the Universe which God created is not a closed Universe in which there is no room for God. Man, who was made upright, and has a soul that looks upward, in contrast to the beast which looks downward, is bound to admit, even by scientific deduction, that his Creator, God, has provided for the satisfaction of the soul's highest needs. Revelation is as patent in Nature as it is in Grace, and there is no proved fundamental conflict between Christianity and Science. If we believe that God reveals Himself in Christ and in Nature there can be no fundamental disagreement between the two revelations, although it is not essential that the interpretation of the Christian Revelation and the interpretation of God's revelation in Nature should always be identical. As at Leicester, the wise Scientist admits that we still know but little of what is to be known concerning God and the Universe. Later we shall know more. In the meantime, knowledge must wait upon Revelation. We rejoice that some of those who speak from the Throne of Science have a true sense of values and reverence for the Revelation of God in matters concerning Science and Religion.

Mixed Marriages Correspondence continues to reach us on the subject of the Roman Catholic Church and mixed marriages. As our readers are aware, by the decree *Ne Temere* of the Roman Church, no Roman Catholic can marry in a Protestant Church or in a Registry Office. If this takes place then in the eyes of the Church the marriage is null and void. Those who wish to learn more concerning this infamous decree will find the fullest information in two leaflets issued by the World's Evangelical Alliance (post free for 3d.) ; in the meantime the question arises "Why is a foreign power, for the decree issues from the Vatican in Rome, allowed to override the law of the State, claiming to be superior to all other authorities?" Surely the matter is one which ought to engage the attention of every Protestant denomination in Great Britain. Rome is not merely a Church—it is a State that claims to be super-State—with the power of overriding the enactments of constituted authority. The matter is one which ought to be ventilated by a united appeal to our Government to deal with this mischievous interference with the laws of our land by legislation involving penalties on those who seek to disobey or override them. No reported tyranny in Russia is worse than the operation of the Roman decree *Ne Temere*. From the legal standpoint, it is destructive of the rights of civil and religious liberty. Morally considered it is a serious menace to the honour of womanhood and the responsibility of parentage. Socially regarded, it is a danger to the peace of the community, no less than to the happiness of the home, and destructive of all friendly intercourse. Religiously, it works grievous mischief, and foments strife and bitterness between members of different communions. The matter should be dealt with by the Government, and the Prime Minister should be approached by a united appeal from the Protestant Churches as a whole.

Anti-Semitism in Germany Reunion is an accomplished fact in the attitude of the Churches of this country to the Nazi persecution of the Jews in Germany. A fresh climax of horror has been reached in the murder of Dr. Lessing, and the fact that another scholar of international repute, Professor Einstein, has been singled out for similar treatment. Such outrages must shock all civilised thought and feeling, and they will be remembered against the country which has instigated them for many years to come. What renders the situation the more distressing to Christian feeling is the silence of the Protestant Churches in Germany in the presence of a spirit utterly alien to the Christian religion. It would appear that there is not even a distinction drawn between those Jews who have become Christians and those who still remain in the Jewish faith. Not

that we wish to infer that sympathy with the former would condone persecution of the latter. We understand that the present anti-Semitism in Germany is sometimes more bitter against baptised than unbaptised Jews. Surely no Christian person or Church can justify such an attitude in any land, and while it falls under the just condemnation of all enlightened and free peoples it must also come up for judgment before God, for the Jews are still God's ancient people, of whom He has said "This people have I formed for Myself—they shall show forth My praise." We learn from the *Jewish Missionary Herald* that the new German Christian Church, a wing of the Protestant Church in Germany, have drawn up a programme or platform containing ten articles, the ninth article stressing, among others, the following: "We see in Jewish missions a serious danger to our culture and racial character; they are an entering wedge for foreign blood into our German purity. Jewish missions have no justification apart from foreign missions. We oppose Jewish missions in Germany. As long as a Jew enjoys citizenship rights, and the evasion of their racial identity thereby made possible, it menaces us with bastardization. . . . We urge, especially, a ban on all mixed marriages between Germans and Jews." This is all very sad and strange reading to Christians in England. We hope and believe there are Christians in Germany who, though inarticulate, do protest in their hearts and before God against the prevailing persecution of the Jews. Dr. Conrad Hoffmann, of the U.S.A., whom we have been privileged to meet recently in London, raises this question calling for serious thought: "Is a Christian Church, or any branch of the Christian Church, which supports and justifies such unreserved persecution of any people still Christian?"

Are the Jews Good Citizens? This is a question which may well arise from the attitude of the existing Government in Germany to the Jews as a race and people. There is a difference between Christian regard for the Jews in the light of Scripture promise and precept and dislike of their social customs and business methods, which are often bywords among those of other races. We quote from the *Jewish Missionary Intelligence* of the London Jews' Society the following important statement hereon: "At every fresh recrudescence of anti-Semitism people ask, 'But do not the Jews bring it on themselves? Are they not very revolutionary and dangerous?' It has been said more than once that every parish has the type of incumbent it deserves. It has also been said that every country has the type of Jew it deserves. There may be as much truth or as little in one of these statements as in the other; but consider the Jews of England. Our gracious King has amongst his most honoured and trustworthy advisers many men of Jewish birth and Jews have held almost every office of importance under the English Crown. There has been a Jewish Prime Minister, Viceroy of India, Chancellor of the Exchequer, Postmaster-General, Home Secretary, Lord Chief Justice, Attorney-General. Many other important offices have been held by Jews. The names of many of these men are household words, such as Lord Rothschild, Lord Reading, Lord Melchett, Lord Swaythling, Sir Herbert Samuel, Sir Philip Sassoon, Earl Jessel of Westminster, Viscount Bearstead. Lord Burnham also is of Jewish descent. In the war the Jews did noble service both as commissioned officers and in the ranks. Before the advent of conscription during the Great War, there were more than 10,000 Jewish soldiers, of whom one in every eight was a commissioned officer. This means that in proportion to their numbers the Jews were more strongly represented in His Majesty's forces than the Gentiles. Eventually 50,000 Jews served in the British Army. Of these five won the V.C., forty-nine the D.S.O., 263 the M.C., eighty-five the D.C.M., 329 the M.M. Altogether Jews won nearly 1,600 honours —not a bad number out of a total of 50,000. It means that one in every thirty Jews distinguished himself. With this record it would be difficult to say that the Jews are a nuisance to the British Empire. Are there Jewish Communists? Of course there are, but there are Gentile Communists too. The only difference is that when a Jew joins an organisation he generally attains dominance and the Jewish Communist is at once distinguished. Einstein said that because he distinguished himself in natural science the Germans claimed him as a German, If he had distinguished himself as a revolutionary he would have been hailed as a Jew.

Poland is one of the most Jewish countries in the world. Here are some statistics, illuminating if correct, showing the number of Jewish criminals per 10,000 inhabitants, as compared with non-Jews, for the years 1923, 1924, 1925 :—

	Jews.	Non-Jews.
1923 ...	27·2	50·8
1924 ...	31·8	72·1
1925 ...	29·6	72·6

(See *Jewish Chronicle*, June 23, 1933.)

By these figures it would appear that Jews are much less prone to criminal conduct than Gentiles, in Poland at least."

The Assyrian Situation Our readers are aware that the World's Evangelical Alliance has taken much interest in groups of Assyrian Christian refugees, more especially those in France, where some attempt was made to provide for them a home with self-supporting industries. Behind this Christian sympathy lies a political problem upon the solving of which depends peace or disorder in parts of the Near East. The sudden death of King Feisal removes from the arena one who exercised self-sacrifice under physical limitations in order to deal with immediate difficulties of the situation. Fortunately, his successor, the Emir Ghazi, although only twenty-one years of age, has a good head on his shoulders, admires Great Britain, has many British friends, and inherits from his father Anglo-Iraqi friendship so desirable for all interests Those responsible for the political outlook involved by the sudden death of King Feisal cannot but realise the seriousness of the position. The recent massacres of Assyrians has not helped matters, but we must wait upon events. United Christian feeling in England will be on the side of efforts so to determine the situation of the Assyrians or Nestorians that their future is secure from intolerance and repression. It is to be hoped that the League of Nations will favour some scheme for their transfer *en bloc* to the French mandated territory of Syria where they would be ensured protection. Dr. W. M. Christie, of the Mount Carmel Bible School at Haifa, Palestine (writing in the *British Weekly* on the subject), sums up the situation as follows : "The responsibility for redress and rectification rests mainly with Great Britain, as she had the Mandate, and, we believe, abandoned it prematurely. It may be impossible to 'cancel' a kingdom, but Iraq must learn that the old methods will be no longer tolerated, and due retribution must be meted out to the guilty, however high their rank. The 'Assyrians,' or Nestorians, must be restored and unified their territories defined, and their representation fully secured. They must retain their arms, and Britain ought to have a representative settled at their headquarters. He ought to be a genuine Briton, and not a petty Levantine Vice-Consul of the kind that have so long been a dishonour to our country and a curse to British interests There must be toleration in fact, and not merely in name. It must be known that we stand for righteousness, and the Moslem world must know that this people, that has in faithfulness outlived Moslem tyranny, brutality and massacre, has the sympathy of the Christian world" It is an interesting fact that the Syriac-speaking populations of Northern Syria and Mesopotamia were among the earliest who as peoples entered the Christian fold, and Edessa, or Urfa, became a great centre in the product of Christian literature. Indeed, we still possess in Syriac what professes to be a correspondence between Christ and a King of that city, and though it is doubtless spurious, it indicates an early relationship to Christianity. They were the first people, too, to have the Bible translated into their own tongue, and that version, the Peshitta, is still their national Bible, and, unlike many other national Bibles, it is still understood by the people, whose language is still Syriac with an admixture of words from the languages around. And their Syriac Bible is, with slight dialectic varieties, practically that of Christ and the apostles.

Conversions to Rome Reporting the Modern Churchmen's Conference at Cambridge *The Times* mentions that in his paper dealing with the relationship of the Church of England to the Church of Rome the Rev. Dr. Longford traced the history of the Roman Catholic Church in England from its earliest days down to the time of the Oxford Movement. He said: "The secession of Newman and others, 12 years after the movement began,

created a situation as unforseen as it was unparalleled in English religious life during the past three centuries. Though this example was not followed subsequently by such numbers as were expected, it gave Rome an entrance to a social class which formerly had been outside its influence, and it was in the element provided by succeeding secessions that Roman Catholicism in England still found its most active agents in propaganda. Before the Oxford Movement, to the English at large Roman Catholics seemed 'not part of a vast organisation, but an obscure half-foreign and sect.' The Oxford Movement and the Irish immigration into this country during the early part of last century had made Roman Catholicism what is now, under the deft handling of Cardinals Wiseman, Manning, and Vaughan, and last but certainly not least, of Cardinal Bourne, whose leadership had marked a new epoch in the history of the community." Referring to the number of professing Romanists in this country, the speaker estimated that there were 500,000 persons who were once Romanists, but were so no longer. It could not, however, be disputed that Roman Catholicism did stand for more in the public eye than it ever did before in England. It fascinated, and continued to make converts. In politics it told more than ever, and the skilful alliance with Labour had compensated it for the loss of the Irish Party in the House of Commons. In view of all this their duty was clear, both as individuals and as a Church, they should take with proper seriousness the offensive which was being developed against the Church of England. Anglicans generally should be familiarised with the nature of the attack and with the use of weapons of defence. We are thankful that there are signs of awakening in unexpected quarters to the insidious propaganda of Rome in this country, which includes fallacies often translated into Press comments as facts, and overlooks the huge losses incurred by the Roman Church on the Continent of Europe, in South America, and other parts. We even doubt the frank admission of a Roman Catholic newspaper that "In England and Scotland our numbers, when losses are set against gains, show but a gradual increase." Nevertheless, by Convent Schools, the operation of the decree, *Ne Temere*, and in other ways, Roman Catholicism is engaged in a very special effort of propaganda in England. It should be remembered that any return by England to mediævalism would mean abandonment of liberty of faith and action, a great heritage of the Reformation. Once again we remark: "Wake up, England."

The Roman Church and the Jews

Dr. G. C. Coulton contributes to the *British Weekly* an arresting review of Dr. Grayzel's new volume, "The Church and the Jews in the 13th Century," and in the course of it remarks: "A few weeks ago I was in Strasbourg, and noted a significant change in the atmosphere. Men did not care to talk politics; there was an evident sense of the gravity of the situation, and nothing must be said to embitter Franco-German relations. The French have built a steel-and-concrete barrier to prevent the Rhine bridge from being rushed by any enthusiastic Nazi car bent upon an unauthorised raid; but nobody talks about it. A few days later, however, an Alsatian priest of the Roman Church told me an apologue which has its significance when we remember that Hitler's first cabinet contained, if it does not contain still, a majority of Roman Catholics. My informant told how at the height of Hitler's popularity in Bavaria, before he went on to sweep the whole Reich, he was due to attend a solemn ceremonial Mass at some large church. The priest, bent upon purifying his congregation for this great event, gave out from the altar steps, 'All who have a Jew for their father, leave this church!' A score of shame-faced worshippers took their hats and umbrellas and slunk to the door. Then, 'All who have Jewish grandfathers, leave this church!' and half a dozen more trickled out. Then again, 'All who have a Jewess for their mother, leave this church!' At this the great Christ-figure stepped down from the Cross and went slowly out of the door. And, a few minutes later, my priest was bidding me note the extreme rapidity and ease of the Vatican's concordat with the German Dictator, in contrast with the slow and difficult steps by which similar concordats had been concluded with the French Republic and the Italian State."

World Mission Notes

The Bible Society The Annual Reports of the British and Foreign Bible Society are publications of national interest, as well as forming an important contribution to the annual output of missionary literature. We are thankful our premier newspaper, *The Times*, devotes a leading article to the work of the Bible Society, and in other columns reviews the 129th Report just issued, together with a companion volume, entitled "Tell the World." No organisation is worked with better efficiency, or carries in its interests and work such great responsibilities as the Bible Society. It exists for one sole object —to circulate, without note or comment, the Holy Scriptures among the peoples of the whole world. During the year which closed on March 31st last the Bible Society circulated 10,617,470 copies of the Scriptures in whole or in part, and while there was a decrease of over 24,000 in the distribution of portions of Scripture, there was an increase of more than 31,000 Bibles and almost 59,000 Testaments. 640,600 complete Bibles were circulated in English, being 7,600 more than last year's record figure, and since July, 1932, 817,000 copies of the Shilling Bible have been sent out. We quote from *The Times*:

> Every copy of the Authorised Version is a missionary, both of Christianity and also of English pure and undefiled. The Society is, however, not only a circulator but also a maker of literature, as when it reduces to writing the spoken language of a backward race, and then, by translating the Bible into it, gives the race its first book. The Society has also to keep pace with important linguistic changes, as in Turkey, where a drastic revision of the language, including the dropping of all Arabic and Persian words, has been officially proposed. The Sea Dyaks of Borneo have now the New Testament, the whole Bible in Hausa has been completed and issued, and the list of versions now shows a total of 667 languages, an increase of twelve in the year. But perhaps the most important fact disclosed in the report is that the eagerly awaited Afrikaans Bible is on the point of being issued. As the report justly says, this great translation will not only set the literary standard for the Afrikaans language, but will have a profound influence on the religious life of the community. To this may be added the reasonable hope that it will form an imponderable but very real link between English and Dutch in South Africa.
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> The circulation of the complete Bible in China once more constitutes a record, a remarkable fact, for the book contains more than 1,500 pages, and though sold below cost the price equals a full day's wage of a working man. The total distribution of the Scriptures in Japan is also a record. Russia is still a sealed country, and the colporteurs report many instances of opposition on the part of Communists in other parts of Europe. It is perhaps not fully realised how completely the whole number of Christian missionary societies are dependent on the Bible Society for furnishing them with the seed from which they are already reaping the harvest. Nothing could be more effective than the plain, simple Bible as the foundation on which the organised structure of a native Church can be built.

White and Black in Africa The sentence passed on the Bechuana Chief Tshekedi has given rather a shock to Christian people in England. We understand the matter has to come up for consideration by the Secretary of State for the Dominions. We are given to understand that the sentence of deposition was a necessity, even though the offence may appear to be a technical one, for Native Courts cannot be allowed jurisdiction over a White man. We think, however, the facts, as reported in the Press here, may lead to some modification of a sentence upon a Christian Chief for an act apparently prompted by righteous indignation, although undoubtedly wrong in its performance. Deep interest attached to the information given by the Rev. A. M. Chirgwin, General Secretary of the London Missionary Society, by courtesy of the B.B.C., over the wireless on the evening of the day the sentence was announced. Mr. Chirgwin spoke of the Christian qualities possessed by the Chief Tshekedi, and of missionary associations with him and his people when he visited them recently. We quote some important facts concerning the case from a letter in the *Daily Telegraph*:

> The whole of England, Scotland, and Wales could be put down three times in Bechuanaland, with still enough land over to make several fair-sized English counties. Scattered in a few small isolated towns through these

illimitable miles of veld is a European population of about 1,750, while the Bantus in the Native Reserves number over 150,000. For many years now these Europeans have lived in perfect safety, but that safety is dependent upon the unimpaired maintenance of White prestige. That prestige is, in turn, dependent on the preservation of a higher status for the White man, who, however evil his deeds, must be held inviolate by the Blacks. This is a hard doctrine to those who, with all the security of civilisation around them, can afford the luxury of a belief in the Brotherhood of Man. But to the lonely farmers and traders of Bechuanaland it is a simple and self-evident precaution.

Away on the opposite border of the Orange Free State are the Basutos, who are a branch of the Bechuana family. The natives of Basutoland number 500,000, with a White population even more exiguous than that in Bechuanaland. Had Chief Tshekedi been given right by the Commission, had he been left in authority even with a severe reprimand and caution, the news would soon have spread to Basutoland and other Native Protectorates, to the Zulus and Griquas of the Union, to the Matabeles and Barotses of Rhodesia that natives had flogged a White man and "got away with it." All this should not be taken to mean that a White malefactor should go unpunished. In all the Protectorates and Reserves there is machinery for bringing to book the occasional black sheep to be found in the most exemplary community.

It would seem to be one of Chief Tshekedi's allegations that in this instance the machinery failed to function. The reports from South Africa are not clear as to the truth or falsity of that. If it is true the officials concerned should be suitably punished.

We quote significant question from the *Missionary Herald*, organ of the Baptist Missionary Society: "What shall it profit the Missionary Enterprise if it gain a whole combine of financial support and bureaucratic control and lose its evangelistic passion and the triumphant certainty of its faith in the Risen Son of God, the Saviour and Lord of all?"

The Assyrian Christians We have said something under another heading upon recent events in Iraq as they affect, or may do so, the Assyrian people in Iraq. They were promised and hope for special treatment in the land of their recent migration; they fought on the side of the Allies in Iraq and Persia; and they represent a resigned but uncrushed minority who, as refugees in another country, are entitled to protection, and to the sympathy of all Christian people. Perhaps the Missionary bodies working in Syria can do something to minister to their spiritual needs. Their political destiny is in the hands of the League of Nations. We hope there will be impartial investigation into their condition and needs, and that the instigators of the recent deplorable Assyrian massacres will be located and brought to justice.

Slavery in Abyssinia Lord Polwarth contributes an article to *Life and Work*, organ of the Church of Scotland, in which mention is made of the fact that still in Abyssinia "it is a recognised institution and there are laws and law courts dealing with this question alone. The Christian Church, for the ruling race in Abyssinia are nominally Christian, recognises slavery and the churches are amongst the chief slave owners. It is, however, fair to state that the present head of the Church professes his anxiety to see it abolished." "There can be no doubt" Lord Polwarth continues "that the existence of slavery on a large scale is a great blot on a country which is unique in that, with the exception of the small republic of Liberia, it is the only part of Africa which has never been under Western government. This fact was recognised when Abyssinia applied for admission to the League of Nations, for it was made a condition that slavery should be abolished as its continued existence is not considered in keeping with the standard of civilisation required by the public opinion of the world at the present day." There are welcome prospects, however, of the abolition of slavery in Abyssinia. The Emperor has placed this reform in the forefront of his programme, and has sent us a special Slavery Department with a British adviser attached to it. Lord Polwarth concludes: "We must pray that he may be given strength to carry on the good work he has begun in spite of all opposition; and we must by all means in our power back up the League of Nations' Commission in the difficult task assigned to it; and support the Societies which keep a watchful eye on this matter. We should also pray for the Abyssinian Christian Church that it may be enlightened and quickened—that it may have a true reformation. True Christianity is the best hope for true liberty of the individual, and the Christianising of the

savage tribes will do more than anything else to put a stop to their cruel raids. Mission work amongst these heathen people needs to be greatly extended and all possible help given to those engaged in it."

Japanese Christians and American Criticism of Missions

We have not hitherto devoted space to the much criticised "findings" of the American Laymen's Report on Foreign Missions because we felt that as soon as the Report had had time to find judgment for what it is and as it stands it would fail in its mission. Now we learn that a group of Japanese Christians, called together by the National Christian Council of Japan, have issued national "findings" upon the American Report which, they state, "embody the consensus of opinion not only of this particular group, but are a cross-section of the thought of Japanese Christians as a whole." The findings were unanimously adopted. On many points the group found itself in complete agreement with the American Commission; on others they express "doubts and desires." First, they require a clear-cut absolute Christian message; and unlike the Commission, they feel the need of emphasising more clearly the Gospel as centred in Christ and the Cross. Secondly, they disagree with the Commission in their attitude toward other faiths. Reared in the midst of the Shinto and Buddhist faiths, they insist on standing to the last for the uniqueness and absoluteness of Christianty. Thirdly, they deplore the giving of the impression that, as culture advances, the need for evangelism vanishes. Further, although they recognise it as part of the truth to urge evangelism through living rather than through preaching, they are convinced that to neglect preaching in the pioneer stage of evangelism does not fit in with the national conditions as they obtain in Japan to-day. It is interesting to learn the individual views of members of the Japanese group as forthcoming during the discussions and printed with their "findings." Concerning missionary personnel, Rev. Imaizumi (Congregational) said: "What the Commission says about the missionaries is the same kind of criticism I indulged in as a student thirty-five years ago. Now I know it was entirely unfair. . . . Missionaries in Japan do not deserve the criticism which the Commission showered upon them." Dr. Ibuka (Presbyterian) remarked: "For sixty years I have been associated with missionaries and worked with them. Of course, some are failures, but as a whole they are the best friends Japan has, and her most efficient workers in evangelism, education, social welfare and other fields." On the absoluteness of the Christian faith—Professor Murata (Acting Principal of the Japan Theological Seminary): "If the report is right, we had better give up Christianty and back up the Shinsu sect of Buddhism. We must believe in the absoluteness of the Christian faith. If the appraisers had been pastors they would have talked differently. Such missionaries, and with such a purpose and such methods as the report recommends, are not needed in Japan." Dr. Ibuka expressed his regret at the reports' attitude towards Christ: "A Christless religion can never meet Japan's needs," he said. "There is common truth in Buddhism, Shinto and Christianity, but a Christless religion leaves a great lack in my soul." More than one speaker expressed regret that somehow there seemed to be an impression abroad that Japan did not welcome missionaries. "The word that we do not need missionaries is the voice of the cities," said Rev. Kawamata, "and not the voice of Japan as a whole."

Superstition in Missionary Areas

Mr. A. W. Cardinall, of Winchester, read a paper to the Anthropological Section upon the strengthening of superstitious beliefs among the tribes of the Gold Coast. These practices and beliefs, he suggested, were being encouraged and made to thrive by the contact of the white man. He quoted one example of real strengthening of superstition which resulted from a simple precautionary measure taken by the Methodist Church. During the early twenties of this century the Methodist Church made sudden and quite unexpected progress throughout Ashanti. Conversions were almost on revival lines. Newly-joined members were anxious to show their enthusiasm, and this took the form of monetary subscriptions, for which receipts were given on membership cards. "I had occasion," Mr. Cardinall said, "to bury an Ashanti in the northern territory, and I

shall not forget the insistance, which almost stifled their grief, of his wives, that the 'tickets,' as they called them, must be in his hand. Their belief in the necessity of his taking these receipts was based not so much on their being a proof of his Christianity, as to their being a paid-for right to enter Heaven, just as tickets are the only means by which we have the right to travel by train."

Spiritual Issues in China In a letter dated during July, Mr. D. E. Hoste, of the C.I.M., writes to us: "Here in China we are encouraged by marked blessing, both in many of the churches and also in preaching the Gospel to outsiders. We seem to be entering upon an era of larger and more definite spiritual results than heretofore. Whilst no doubt this is due to the many years of previous work and prayer, there is ground for thinking that a potent factor is the clearer perception of the vital necessity of our personal lives being more fully conformed to the mind of Christ, to which end more time needs to be spent in study of His Word and secret prayer for personal cleansing, and also in order to obtain words which are truly from the Lord and so effectual. One is often impressed with the fact that, in response to the request of the disciples to be taught how to pray, the one point which our Lord emphasised was the necessity of importunity if bread was to be obtained with which to feed others. The spending of time in waiting upon God is more and more being recognised as a deciding factor in the outward service. These things sound trite, but I think you will agree that, in practice, their power and freshness become increasingly realised."

A Scottish Cathedral for Kikuyu We learn from *The Times* that "there were impressive scenes, significant of the impact of civilisation on East Africa and the influence of the work of the mission field, at the dedication, on September 9th, of the Scottish Cathedral 'Church of the Torch' at Kikuyu. The building stands on the top of a grassy ridge, with its slopes broken by scattered trees. Into this almost English park-like setting Africa swarmed—defiantly old and pathetically new. Thousands of Wakikuyu men, women and children surrounded the building. The Church was packed with nearly 3,000 people, including a few hundreds of white men and women grouped together in the centre. Robed African clergymen, Scottish ministers, and the Anglican Bishop of Mombasa all took part in the service. The church resounded to well-known hymn tunes, sung and enjoyed by Africans in their own language. The Acting Colonial Secretary, in the course of the service, read a message from the Acting Governor expressing the Government's pleasure at the signs of advancing civilisation which the cathedral Church represented." It is interesting to learn that the collection plate, in addition to money, contained offerings of eggs and maize cobs. Many people brought goats and sheep as contributions to their Church.

Growth of the Kikuyu Mission The following details, contributed by a correspondent to *The Times*, will be read with interest. Dr. J. W. Arthur is a beloved Member of the World's Evangelical Alliance: "To many readers Kikuyu will suggest an unfortunate episode in Church Union endeavours which evoked *Punch's* limerick:—

'There was a Zanzibarbarian
Who thought the whole world had turned Arian,
So he sent off to Randall
For bell, book, and candle—
But Randall lay low like a wary 'un.'

The African Christian community in Kikuyu has been steadily growing, particularly in the Church of Scotland Mission, of which Dr. John W. Arthur, for many years a member of the Legislative Council, is the head. In 20 years the number of Africans connected with this mission has reached over 7,000. For the last seven years worship has been conducted during the dry season in an open-air shed rudely constructed of rough tree trunks supported on stumps, known as 'The Church in the Wood.' This was capable of accommodating 2,500. One Christmas Day no fewer than 3,614 were present in and around it. The Kikuyu Christians felt the time had come for more adequate and permanent provision for such large congregations. On their own initiative they offered their own gifts and labour. The title 'The Church of the Torch in Darkness' was their own choice. Boys and girls helped in excavating the site and in the construction. One old woman carried stones from the quarry."

Books Worth Reading

THE NEW KNOWLEDGE ABOUT THE NEW TESTAMENT. By Sir Charles Marston, F.S.A. (London: Eyre & Spottiswoode. 5s. net.)

Sir Charles Marston in this volume describes recent discoveries in Palestine, which tend to vindicate the historical accuracy of the Old Testament, from the Deluge onwards. Since the close of the last century the majority of that group of Bible Scholars known as "Higher Critics" have assumed, or tended to assume, the unreliability of the Old Testament history and narratives. It is a question whether or not at the present time their "conclusions," to which at times the word "assured" has been added, have had a profound effect upon the reading and thinking of modern scholastic curriculum, so that faith has been disturbed, and many, perhaps very many, have ceased to regard the Old Testament, in parts or as a whole, as being more than a compilation of more or less sacred writings by known or unknown authors. We have never yet seen, although it has been frequently applied for, any authoritative statement tabulating the "assured results of higher criticism." If it is forthcoming it will be investigated with interest and receive fair judgment from those to whom both the Old Testament and the New Testament of the Holy Scriptures are none other than inspired, authoritative, and sufficient from first to last. In the meantime, and largely through the labours of self-denying excavators, of whom our country may well be proud and to whom we owe a debt difficult to pay, knowledge is being acquired which criticises the "conclusions" of the higher critics, and confirms in all essential and main details the Biblical narratives. We advise our readers to obtain Sir Charles Marston's arresting volume and judge for themselves the way in which present-day researches are revolutionising the attitude of scholars to the Bible and Biblical history. Sir Charles is of opinion that we are on the verge of even more remarkable discoveries, which will still further enable the jettisoning of whole cargoes of modern conclusions concerning the Old Testament because they are based on erroneous conjectures. The "New Knowledge" in its descriptions of "Hazor, Ai and Jericho" minutely confirms the Joshua narratives, and shows that the theories of the higher critics have fallen as flat as did the walls of Jericho.

THE ADVENTURES OF GABRIEL IN HIS SEARCH FOR MR. SHAW. By Dr. W. R. Matthews. (Hamish Hamilton. 2s. 6d. net.)

Mr. Bernard Shaw has not been allowed to have it all his own way. This reply to "The Adventures of a Black Girl in her search for God" is as humorous as Mr. Shaw, and if it is possible to be kind at all to Mr. Shaw's incredible production this humour is the only attitude in which kindness can be shown. Dr. Matthews has not provided the reply we yet hope to see, but his volume, which is entirely fair, should be widely read, and has already passed its third impression. As the title suggests, the angel Gabriel visits the earth in search for Mr. Shaw; how and where he finds him the book reveals. Gabriel returns to heaven. "Tell me," asks St. Peter, "did you make anything of him?" "Well, yes," Gabriel answered, "I should call him a difficult man to get to know; but when you know him he seems to be a very decent fellow—rather on the small side, I thought."

We are glad the Lutterworth Press (R.T.S.) have published under its Lutterworth Papers series some of the papers read at the Oxford Evangelical Conference. They include "The Evangelical Message," by Rev. C. M. Chavasse, M.A.; "Preaching and Conversion," by Rev. J. R. S. Taylor, M.A.; "Church Life and Worship," by Rev. G. Foster Carter, M.A.; and "The Continuity of the Evangelical Tradition," by Rev. A. J. Macdonald, D.D. These are recommended, and there are other booklets in the new issues, the price of which is 3d. each, net.

All books for review under this heading should be addressed to the Editor, "Evangelical Christendom," 19, *Russell Square, London, W.C.*1